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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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THE

NEW-JERUSALEM MAGAZINE.

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JULY, 1890.

THE CHRISTIAN YEAR.

ADVENT.

THE Advent season begins the Christian year, comprising the four Sundays next before Christmas; the first of these, Advent Sunday, falling consequently about the first of December. The season has always been regarded as one of preparation for the worthy celebration of the great festival of the Birth of our Lord, just as Lent is a solemn anticipation of Easter, the feast of the Resurrection. Without the immediate historic associations of the fasting and temptation which are attached to the forty days of Lent, the Advent season acquires a solemn and penitential significance of its own on account of its employment as a time of awakening to newness of life and a readiness to receive the Lord at His coming — whether viewed as coming to redeem or as coming to judge. It comes like the voice of John the Baptist crying in the wilderness: "Prepare ye the way of the Lord: make straight in the desert a pathway for our God." The coming of the Lord; how to receive Him; the midnight hour; death; the judgment. These and similar topics suggested by this season may all be turned to profit in stirring the minds of the church to searching introspection and serious consideration of spiritual things. For mission lectures, the historic Advent of the Lord; both the First and Second Coming; the Relation of the New Church to the Old; the Present State of the

World; the End of the World; the New Heaven and New Earth, are all subjects eminently appropriate to the Advent season.

Reading circles for doctrinal and Bible study may be profitably organized at this time, and special services of a devotional character, as well as public evening lectures of a missionary character, will here find a most suitable place. The lessons, hymns, prayers, chants, and responses should all be touched as with a thrill of solemn awakening and deep and joyous contemplation of a mighty Divine event. The service of the Decalogue, the Litany, the Penitential Selections should be used at convenient times; festive amusements will be deferred until after the Christmas communion, when they will be enjoyed with additional zest as partaking of the church's thanksgiving and gladness. The last Sunday of Advent is a suitable time for baptism and for confirmation, as admitting to the Holy Communion of Christmas Day. On this day, of course, the exhortation to the Communion will be read, and the sermon will be of a preparatory character, especially if there be no special preparatory service to follow.

Topics for Advent: See the gospels for the four Sundays in Advent. 1. The Voice in the Wilderness; 2. The Kingdom of God nigh at hand; 3. The Works of the True Christ; 4. "One standeth among you Whom ye know not." Or the following series on Death, Judgment, and the Future Life, from the Parable of the Ten Virgins. 1. Death, the Door: "At Midnight there was a cry raised"; 2. The World of Spirits and the Judgment there: "Then all those virgins arose and trimmed their lamps"; 3. Heaven: "And they that were ready went in with Him to the Marriage"; 4. Hell: "And the Door was shut."

Series for Advent Mission Lectures: 1. "The Sign of Thy coming and of the end of the world"; 2. The Darkened Sun, Moon, and Stars; 3. The Coming in the clouds; 4. The New Heaven and the New Earth.

CHRISTMAS AND EPIPHANY.

The Christmas and Epiphany [shining forth] season extends from Advent to Lent, and is of a joyous and festive significance as celebrating the Birth of the Lord, and the manifestation of the Divine glory in His Humanity. As no subject is of so deep and holy religious significance as that of the Incarnation of God, so the New Church in its ability to perceive this significance will be the more solicitous to make its outward observance of this event a worthy and becoming one. No act so befits this great anniversary as the Holy Communion in which the Lord bade His disciples to remember Him. Every truth regarding the Holy Communion — that of the conjunction of the Lord with His church, that of the Divine Presence with man, that of redemption by the Lord's indwelling in the receptive heart of man, that of the meat and drink of the soul — finds its most powerful expression in the wonderful fact commemorated at this time — the Word made Flesh.

Nothing could be more unworthy of the New Church than to treat this festive season as one of meaningless frivolity — a mere time for idle pastime and sensuous enjoyment. If recognized at all it should be with attention first of all to its sublime religious meaning and lesson. It may be ushered in with a quiet preparatory service on the eve, or with a children's festival of a subdued and reverent tone, in which the Christmas Tree may shine with its suggestive lights, and gifts of friendship and of charity be exchanged, amid the singing of children's carols and the recitations of the angels' salutations and the "Good Tidings." Boisterous, noisy play, dancing, and feasting are out of keeping with the vigils that should occupy this "holy night." The "Shepherds Watching their Flocks by Night" should be the key-note to the church's mode of keeping this night before Christmas.

The day should be ushered in with the solemn and joyous services of the church and the celebration of the Holy Communion. Family reunions and the festivities of the home circle may best occupy the remainder of the day. During the season following, social amusements, feasts of charity, and

healthful recreation of all sorts may suitably find place. The festal decorations of the church may remain undisturbed until the beginning of the forty days, although the church's formal season of rejoicing ends on Septuagesima Sunday.

The eighth day after Christmas is the anniversary of the Circumcision and Naming of our Lord, and falling on New Year's Day, suggests many practical and impressive lessons connected with putting off the old and the putting on of the new man, and the more perfect attainment of all that is implied in the name of Christian. Twelve days after Christmas — reminding us of the twelve years of our Lord's boyhood — brings us to the Feast of the Epiphany, or manifestation of the Lord's Divinity, with its beautiful gospel of the visitation of the wise men of the East, and the three gifts — the gold, the frankincense, and the myrrh — typical of the three planes of our worship of the Lord, the celestial, spiritual, and natural. The Sundays after Epiphany are devoted to the contemplation in their order of the Lord's miracles and works of mercy, beginning on the first Sunday after the Epiphany with our Lord's declaration of His own Divinity in His recognition of His "Father's business" in His discourse with the doctors in the temple; then noticing on the second the beginning of miracles at Cana; on the third, the cleansing of the leper; on the fourth, the stilling of the tempest; on the fifth, the parable of the wheat and the tares. Here, at the close of this series, contemplating the elevation of our Lord's humanity, fitly occurs the Feast of the Transfiguration, properly intervening before the Sunday called "Septuagesima." As the number of Sundays after Epiphany in any year is determined by the earlier or later falling of Easter Sunday, this throwing the *Septuagesima*, or "Seventy Day" Sunday, farther back toward Epiphany in one year than in another, the Feast of the Transfiguration, while designated in our calendar as the "Sixth Sunday after Epiphany," should properly be rather regarded as falling always on the last Sunday before Septuagesima. The topic for this feast is suggested by its name.

The topics for the Epiphany season will not of course be

confined to those mentioned above, although the exposition of the respective gospels as appointed for these Sundays will afford an inexhaustible source of useful lessons in a beautiful and suggestive series; but the words, the deeds, the teaching and example of our Lord while on earth, "He went about doing good," will be the special subject of the happy, grateful, and delightful contemplation of his faithful and loving followers during this season of the "shining forth" of the Divinity in the Humanity on earth.

SEPTUAGESIMA.

With Septuagesima and the two following Sundays, the calendar makes a transition from the joyous celebrations of the Epiphany season to the solemn and heart-searching contemplation of our Lord's fast of forty days and nights. Very fittingly the leading topic suggested in the gospels for these three Sundays next before Lent, is the Lord as the Word, or the Divine Truth in its reforming work: 1. *Septuagesima:* The Parable of the Laborers sent into the Vineyard; 2. The Parable of the Sower; 3. The Blind Man at Jericho. This third Sunday, the last before Lent, brings also the solemn announcement, so unexpected and unintelligible to the disciples: "Behold we go up to Jerusalem, and the Son of Man shall be delivered unto the Gentiles, etc.," thus introducing the great, practical, heart-proving lesson of the taking up of the cross, or the following of the Lord in His fasting and temptation to which all-important subjects the season of Lent or of the forty days before Easter is devoted.

The designation of these three Sundays next before Lent as *Septuagesima*, *Sexagesima*, and *Quinquagesima*, or the seventieth, the sixtieth, the fiftieth, is merely a convenient way of indicating their place and their order as preceding the *Quadragesima*, or forty-day season of Lent. The enumeration is purely arbitrary and without Scriptural or historic significance, except that with the title "Septuagesima" has been associated the recollection of the "seventy years' captivity at Babylon," as indicated in the antiphon prefixed to the gospel appointed for this Sunday.

Washington, D. C. FRANK SEWALL.

OUR RELATIONS WITH THE WORLD.

To those who believe the doctrines of the New Church to be true, and who are desirous of living in accordance with their teachings, the influence which these doctrines should have in our intercourse with the world around us is a subject of no little interest, and one having a direct, practical bearing upon our daily lives.

The early receivers of these truths were excluded in a great measure from the society of those about them, on account of their new, and as the world regarded them, strange religious views. Their social life was confined mostly to their own numbers, and they exerted but little influence outside their own circle. By most of the public their views were regarded as visionary, by some they were considered dangerous, and a few at least believed that those who embraced them were well-nigh bereft of reason.

But the last half century has witnessed a great change in this respect. Our people now occupy a position in the community equal to that of other Christians. The prejudice of other days has disappeared and we are now regarded by the public, and by the religious world, as one of the sects of the Christian brotherhood, but, strange to say, they are in doubt whether to place us with the evangelical or the unevangelical division of the Protestant Church.

Now that the New Church, through its representatives, has gained a favorable standing in the community, it behooves us all to strive to apply these truths in our daily walks among our fellowmen, for their good as well as for our own.

Swedenborg tells us that all power lies in ultimates. Truth is valuable only as it is applied to life.

Our doctrines are so broad that they cover every condition and relation of life, and if we study them diligently they cannot fail to help and direct us in our intercourse with those who have not received the new light. They are applicable to all our relations with our fellows, be they of a business, a

social, or a civil nature, as well as in our various labors bearing upon the religious, the moral, and the material welfare of mankind. Let us discuss their application under the heads and in the order we have named.

First as to business relations. The public will judge very largely, and very properly, of the value of these doctrines by the application we make of them to our business transactions. How shall we apply these truths to mercantile affairs? The answer is easy: By obeying the Golden Rule; by giving our brother a full equivalent for the consideration he gives us. As we are well aware, one of the prevailing loves of the present day is the desire to accumulate property, and with this sole object in view, men will often resort to misrepresentations and other unjust means, so far as they think they can do so with impunity. Deceptions in business transactions are considered by many as excusable, on the ground that they are so generally practised as to be expected by the public, and accepted as one of the conditions of trade. Men will impose upon their fellows in consummating a bargain, who after their store is closed at night, will gladly do these same men a substantial favor, even if it involves considerable trouble and expense. Such are the false ideas which have crept into the business world. With the clear light we have on the subject of charity should we not set an example of honest dealings in all our business transactions?

As before stated, years ago our people had little social intercourse with the world around them. Now we mingle freely with the public, and our acquaintance is rather sought than shunned. Such being the present relations, it becomes our privilege and our duty to make known our truths to those with whom we enjoy a social intimacy, so far as in our judgment they are prepared to receive them.

A few suggestions under the head of social relations. Every one who has a deep reverence for the Lord's Word must be pained to witness the practice in common conversation of treating it lightly. I do not refer here to the terrible habit of indulging in open profanity, but to the quite prevalent custom of quoting passages from the Bible in such a way as

to show a want of appreciation of its sacredness — as for instance using extracts to give a point to a passing joke, or taking single verses from their connection and rendering them in such a way as to give them a different and a perverted meaning. To those who regard this volume as the Word of God, sacred as to the letter, and containing within the letter an internal sense giving spirit and life to the letter, it becomes an especial duty to discountenance any use of the Bible tending to detract from a reverential regard for its sanctity. As we well know, this disposition to make light of the Sacred Scriptures is not confined to social intercourse. It abounds in print and is heard frequently on the stage and at other public gatherings. Does it not become all who believe the Bible to be the Word of God, given by inspiration, through the agency of men especially appointed for that purpose, to protect this sacred volume from any and all attempts to lessen its sacred character, and to diminish its influence for good.

The doctrines of the New Church treat especially of internals, and teach us that they alone are the true test of character; that wealth, position, and intellectual acquirements have their use, but they entitle their possessors to respect and esteem, only so far as they use them to benefit their fellowmen, and then only to the degree in which they are prompted by the right motive in so doing. Let us, in our social relations with the world, be influenced not by outward circumstances and surroundings, but by the inward character of those around us. There is too much deference paid to wealth and high position even in this free country, where aristocracy and caste have rightfully no place.

Under the head of civil relations, we may consider all duties pertaining to good citizenship, such as the observance of the laws, the selection of suitable administrative and executive servants, the faithful discharge of any public official duties that may be imposed upon us by our fellow-citizens, and the payment, honestly and cheerfully, of all our pecuniary indebtedness to the government's treasury. We should, in a word, take an active interest in all matters relating to the public welfare. Swedenborg, both in his writings and by his

personal example, has shown to us that this is clearly our duty.

Let me say in passing that while we should be zealous patriots, we should avoid becoming extreme and bitter partisans. We have learned that the country is safe, whatever administration comes into power, and even when after an election the result of it still remains in doubt — as in a presidential election some years ago. If laws are enacted which prove highly detrimental to the best interests of the governed, the people who stand behind the politicians will surely find it out, and will see that the objectionable laws are either repealed or properly modified. Again let us not lose sight of the fact that above the people who are guarding the safety and the rights of the republic there is a God Who controls the destiny of nations. No country is safe which does not acknowledge Him as the supreme ruler.

We wish to allude, in this connection, to those new ideas in civil government now prominently before the public, and embraced under the general term of economics, and which so much interest some of our New-Church brethren, who, with others, are advocating certain radical changes relating to the ownership of land and the distribution of property, which would involve great alterations in our laws and a modification of our present civil arrangements. We cannot here discuss this subject at much length, but I would like to suggest that these ideas of radical reform in our political economy, require for their successful application, a condition of things which does not now exist, namely, a state of society in which men are filled with brotherly love and a desire to help one another in every practicable way. Realizing the evils in man which interfere with the perfect working of our present systems, may we not fail to give sufficient heed to the fact that selfishness will crop out in the practical application of these theories, and may hinder or prevent the successful carrying out of these new ideas. Some of us well remember the days of Fourierism, and the various communities, as they were termed, in this and other States, which existed for a time, years ago, and their subsequent disintegration, owing to the

difficulty of applying the theories on which they were founded to practical life. When love to God and good-will to man become universal then, and not until then, will theory and practice fully coincide; then strife between capital and labor will cease, and oppression and unfair dealings will disappear.

But notwithstanding the frequent failures of theories when applied to practice, we should as New-Churchmen hail all honest efforts of every kind, intended for the amelioration of mankind, as looking in the right direction, as indicating a realizing sense that improvements are possible, and we as good citizens should strive to secure the greatest good for the greatest number. So far as any new plans and methods commend themselves to us as desirable and practicable, we should give them our support.

There are many New-Churchmen who are impressed with the feeling that some of the radical measures they are advocating strenuously are but the manifestly direct application of our doctrines to life — to the politico-economic relations of mankind. There are others among us who believe just as conscientiously that Swedenborg never intended his writings to be applied to this or that particular public policy or political measure, leaving the application of these principles to the judgment of each individual, according to the varying needs and conditions of mankind. Again many hold to the view that all true reforms must commence in the internal man; that if we get the heart right the external life will be in accord, and the good results of a regenerate spirit will show themselves in outward acts and will be more likely to be permanent; that the orderly movements of reform are from within outward — from centre to circumference. But we must remember that society as it now exists is not in the highest order; that it is difficult to reach the internal man; and that all minds are not open to receive the new and clear views of life which we enjoy, and we must deal with the world as we find it. If we cannot reach man readily through the channels we desire, we must use such means as are open to us, even if we realize they are not just adapted to the accomplishment of our purpose.

Now, without discussing this question of civil policy further, I draw the following conclusion: that as there is an honest difference of opinion among our people as to the application of our doctrines to the various politico-economic questions of the day, we should allow the utmost freedom to all in their views of this as of other matters relating to the temporal welfare of mankind. But in justice to their more conservative brethren in the church, let those who advocate these radical changes desist from prefixing to the name of their associations, formed for advancing their measures, the term "New-Church." Those of us who believe in homœopathy might with the same, and, I think, more propriety, as far as representative numbers are concerned, form a New-Church Homœopathic Medical Society; but would it not be doing an injustice to our brethren in the church who are not in sympathy with this system of practice?

But let me urge our brethren who have joined hands with others who are working earnestly and honestly in reform movements, but who have not the same light on spiritual things as our brethren enjoy, and must therefore look at these things from a somewhat different standpoint — let them not lose sight of their mother church and its teachings. Let them not get so far off towards the circumference in any direction of reform movements as to forget the centre from which they started out — the church, and their obligations to it as well as to their brethren in it — even if they hold quite different views on the application of these doctrines to life.

We come now to the consideration of our duties towards those outside of our own numbers, who are engaged in endeavoring to improve the spiritual and moral condition of the world. We have been criticised by the public for not entering more heartily into this work — for not coöperating more freely with other bodies of Christians in these matters. It is found impracticable to work with them in perfect harmony in efforts to reform and to regenerate the wicked. By some, the way to salvation is pointed out as being very easy and simple, that all will be well with the sinner, if he will but acknowledge Jesus Christ as the Redeemer of the world, and will

look only to Him, and trust to His power to save all who come to Him. With others, regeneration seems to consist almost wholly in turning from evil habits and leading a good, moral life. So, whether we take the evangelical or the unevangelical side of the question, we are embarrassed in our action, since our views as to the steps to be taken in striving to lead a good life from spiritual motives, differ so materially from either of the above.

The same difficulties meet us in our labors with other Christians in the various reform movements — as for instance, in the temperance cause which is the most prominent of these. Some would stop the supply of alcoholic drinks by stringent legal enactments against their manufacture; others would impose such penalties upon those who deal out strong drink to their fellows as to force them to desist, and thus stop its sale. Sufficient prominence is not given to the plain fact that the intemperate use of intoxicating beverages is a habit for which those who indulge in this practice are themselves responsible; that this selfish, sensual indulgence is ruinous to soul and body; that they are accountable for their conduct, and if they would be true to themselves and acknowledge their duty to their God and their neighbor, they must give up this, and, at the same time, any other bad habit they may be guilty of, and looking to the Lord for help must cease to do evil and learn to do well.

It would be appropriate in this connection to consider our true position relative to Christian Science, now so much discussed by the public, and advocated by many of our own number. The limits of this paper will not admit of an extended discussion of this subject. I will only say that we must all admit the great influence of the spirit upon the body — of mind over matter. This influence is in true order, and will doubtless be felt more and more as the world advances; but I feel that the converts to this new system of treatment of the sick claim too much for it. They seem to lose a clear sight of the fact that there is a discrete degree between things spiritual and things in the material world; that although our souls are connected with the body, they have not full control

over it, nor over the material objects about it. Some of the theorists claim that matter has no absolute substantial existence; that what appears to be matter is only the ultimation, the expression of spirit made visible and tangible; that we see, hear, and feel, so to speak, only the pictures in our mind — only imagery, not actual realities. But the apostle Paul tells us that there is a natural body and there is a spiritual body; and Swedenborg says that the spirit and the body are realities on different planes; that the soul is clothed with the material covering during its abode here, but leaves it forever when it goes hence. Some theorists take an entirely different view from those referred to above, and contend that material things are the leading power in life; that a man's real character, his ruling spirit and his outward acts, are fashioned and influenced mostly by his external circumstances and surroundings — his environment. This doctrine is more dangerous than the other extreme — the denial of the actual existence of matter.

I have no doubt that good will come from this agitation of the relation of the spiritual to the material, and of the extent of the influence of the former over the latter in practical life, as applied to disease and in other ways; but let us not deny the reality, the substantiality of material objects, nor regard them, or any part of them, as entirely subservient to the will and the direction of the spirit, even if that matter be the flesh, blood, and bones of our own earthly bodies during our abode on this terrestrial sphere.

But to return from theorizing to a practical consideration of our subject, let me say that however much we may differ from our friends unacquainted with our doctrines, as to the methods to be pursued to improve the religious condition of our fellows, let us strive to aid them and to coöperate with them so far as practicable. There are times and occasions when we can assist them in ways which will prove both acceptable and beneficial.

There is, in the public mind, a growing impression that the New Church gives to the world a system of theology more in accord with reason, the teachings of science, and the common

feelings or longings of humanity, than the creeds and teachings of other churches furnish. Occasionally a person who is not especially interested in our doctrines, but who has heard or read something of Swedenborg, advises a friend whom he finds in trouble, or in doubt on some passage of Scripture, or some doctrinal point, to learn what the New Church teaches respecting the subject in question — having the feeling that his friend may discover there help which he has failed to find elsewhere. Several such instances have come to my knowledge recently.

It is becoming not a very uncommon thing for both clergymen and laymen of the old church to invite us to enter their pulpits and their class-rooms, and make statements of our views to their people in perfect freedom. Let us welcome such invitations, and assist our Christian brethren on all occasions that offer, when we feel that we can help the cause of humanity by so doing.

We come now to the consideration of the last division of our subject — material assistance to the destitute and unfortunate around us. Here is a field of great usefulness on the external plane of life, which should not be overlooked in our efforts to furnish a clearer knowledge of things pertaining to their spiritual welfare. It is a work in which we can engage heartily with others interested in bettering the temporal condition of their unfortunate fellows. I have a feeling that we are somewhat open to criticism for not coöperating more actively with our brother Christians in this work.

The days of indiscriminate alms-giving are past. Swedenborg tells us that "Charity consists in acting prudently and to the end that good may result." (N. J. H. D.) These are the views of most of those engaged in this work, at the present day. Organized efforts are now applied to almost every department of philanthropic labors. Institutions for the care of destitute and orphan children, for the sick, for inebriates, for fallen women, for the aged and the infirm, for those temporarily out of employment, and for others in needy and depraved circumstances, are abundant in our midst, and call for recognition and assistance from all who are in condi-

tion to render aid. Since there is no great difference of opinion as to the best way of accomplishing the end desired — the improvement of the physical condition of the unfortunate — I see no reason why we cannot labor harmoniously in conjunction with others who are engaged in this charitable work.

A word more in closing. How far shall we exert ourselves to make known to the public our views on spiritual matters? All acknowledge that we should contribute liberally of our means to support the pulpit and the press in the work of proclaiming the good tidings; but to what extent shall we as individuals exert ourselves to try to induce others to investigate these truths so precious to us? Some of the earlier readers of the doctrines were so zealous in the faith that they were inclined to promulgate the joyous news to their neighbors and friends whenever they could find an opportunity, feeling assured that if they, too, would but read they would become satisfied that they had found the truth, and would rejoice with them. But bitter was their disappointment; the minds of their friends were not open to these new religious teachings, and the efforts of these recent converts to convince them only prejudiced them against these writings and tended to keep them from investigating them impartially. Possibly some of us of the present day have fallen into the other extreme, and are content to rest in the confident belief that our doctrines are true, and to enjoy by ourselves the quiet comfort they afford us. This course is not justifiable. If we feel certain we have the truth, we should seek all suitable opportunities to impart it to others.

We are not called upon to proclaim these new doctrines indiscriminately to all around us. Where a friend is living a good life from spiritual motives and seems quite contented with the religious views he entertains and is accustomed to hear preached, and manifests no desire to receive more light in spiritual matters, it is not wise to disturb his rest. But, as we well know, there are many at the present day who are not satisfied with the religious ideas they are accustomed to hear announced from the pulpits, or who do not listen to preaching because they cannot accept the doctrinal views they for-

merly heard proclaimed. To such we may render much assistance, by presenting to them a rational system of theology. As we before remarked, circumstances are continually arising which afford us suitable opportunities to impart some knowledge of our views to our acquaintance; sickness, death of friends, loss of property, and distress and disappointment of all kinds, offer exigencies when we can furnish the comfort and consolation which our doctrines afford. Without attempting to proselyte the world, let us make known our views on proper occasions, and good may come from the sowing of the seed, at times and in places where we least expect it.

But above all things let the great end of life be, with each one of us, to make his character conform to the teachings of the church — to suit his acts to his faith — and may all of us keep continually in mind, and apply in our daily intercourse with the world, the following solemn injunction which our Lord gave to His disciples in His sermon on the Mount: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

Boston, Mass. LEWIS G. LOWE.

THE HOLY CITY.

A VISION.

FAR down the misty valley,
Below the cross-crowned hill,
In death-like sleep the city
Lies cold and dark and still.

The time-stained walls have crumbled
In silence into dust,
And half unhinged the portals
Swing, shrill with age and rust.

The sentinels were sleeping
On useless shields and spears,
And the shades of sin were creeping
Across the dream of years,

When on the northern tower
A mighty voice was heard,
That spake the Word of power,
That spake the living Word.

"I see the Holy City
Come down from God to men,
Upon the holy mountain
God's angels stand again.

"Surround the Holy City,
Scan all her bulwarks well,
Behold her strong foundation,
Her massive towers tell.

"For all that men have builded
Will crumble into dust,
As all that human weakness
And self-love buildeth must.

"Awake, and gird your armor
Of faith and mercy on,
Leave your torn nets unmended,
As Peter did and John.

"Sleep not upon the ramparts
In idleness and dreams,
March onward where the city
Lies bathed in morning's beams."

The sleepers are awakened,
They grasp their rusty arms,
And on long-silent trumpets,
They sound their shrill alarms.

They leave the crumbling ramparts,
Built up of dust and creed,
And onward to the mountains
With clanking arms they speed.

And soon from hill and valley
They meet throng after throng
Of startled men and women,
All hurrying along.

"Hast seen the light, my brother?
The light on yonder hill?
It is the Holy City!"
"I know it! Peace, be still!"

And through the vale of weeping
They go from strength to strength,
Until they reach, exulting,
The City's gates at length.

And far adown the valley,
Below the cross-crowned hill,
In death-like sleep the city
Lies cold and dark and still.

And moles and bats are dwelling
In its deserted walls,
The silent night re-echoes
As tower on tower falls.

Vineland, N. J. ADOLPH ROEDER.

THE OLDEST IMAGE.

THE discovery three hundred feet below the ground, in Idaho, of a clay image of a man, has excited intense interest in archæological circles. An artesian well had been bored through quicksand, clay, lava-rock, and soil. The image came up whole through the sand pump. It represents a full figure without the feet, and is so well formed as to suggest a fraud. But this seems impossible, as such an image could be neither put into nor thrown into the pump. This from its position is believed to antedate the oldest other relics known, and indicates to Prof. G. F. Wright, who describes it in the *Independent* that man has declined since the age when this image was made.

THE PHILOSOPHY OF SWEDENBORG.

V.

MATTER AND FORCE.

THE only real things in the physical universe are matter and energy, and of these matter is simply passive. (*The Unseen Universe*, Sect. 104.)

We see that, whereas (to our present knowledge at least) matter is always the same, though it may be masked in various combinations, energy is constantly changing the form in which it presents itself. The one is like the eternal, unchangeable Fate or *Necessitas* of the ancients; the other is Proteus himself in the variety and rapidity of its transformations. (*Ib.* Sect. 103.)

We have already alluded to a difference of view in the New Church concerning the being and condition of matter. Let us, however, take the mode of its creation as revealed through Swedenborg, and then postulate its conservation according to the mode of its creation, and see what is therein involved. We must either do this and face the charge of the world that we are transcending the limits of scientific warrant, and of "making the universe a perpetual miracle," as Leibnitz charged the Cartesians with doing; or otherwise excogitate baseless hypotheses. For, sustentation being perpetual creation, it follows that all things continue in existence according to the mode by which they were brought into being. Hence hypotheses framed to explain phenomena are of no more value than false views concerning creation. Swedenborg remarks that,

> Those who do not deduce the creation of the universe and all things thereof by continual mediations from the First [Being], cannot do otherwise than construct broken hypotheses, divorced from their causes: hypotheses which when they are surveyed by a mind with a clearer and deeper vision of things, do not appear like houses, but like heaps of rubbish. (D. L. W. 303.)

Now modern science views things disconnectedly from their primal origin; and therefore its fundamental postulates

concerning causation cannot be otherwise than worthless. To clearly perceive the character of the causative forces as they flow into nature, and to consistently trace their operation in the facts of sensible experience, would be science in its perfection. The view taken by physicists at the present day is however, with but few exceptions, directly the opposite of this. Instead of looking for explication by connecting phenomena with their causes above nature, they look for it at the lowest point or resting-place of creation; in other words, instead of looking to the primal cause for explanation, they look to the final effect — inert matter in motion. Their fundamental principle has been thus stated by Haeckel:

> The general theory of evolution . . . assumes that in nature there is a great, unital, continuous, and everlasting process of development, and that all natural phenomena, without exception, from the motion of the celestial bodies and the fall of the rolling stone up to the growth of the plant and the consciousness of man, are subject to the same great law of causation — that they are ultimately to be reduced to atomic mechanics.

Of course the theist sees this theory from a directly opposite point of view from that of the atheist, and only those of us who are unwilling to note any goodness and truth in the Christian world amongst those who "follow not with us" will confound them. The theist requires to be instructed that it is indeed true that formation begins in gross matter, but still that structural or organic efforts are constantly issuing from a higher realm, and passing down through the impalpable ethers until they begin to manifest themselves in sensible matter.

> But still all these efforts are not living, for they are efforts of the last forces of life; in which forces, by virtue of the life out of which they spring, there is finally an endeavor to return to their origin through proffered means. Atmospheres in ultimates become such forces, by which substances and matters as they exist in earths, are actuated into forms, and held together in forms both within and without. (D. L. W. 311.)

The futility of all attempts to explain physical phenomena by mere atomo-mechanical action has been conclusively shown

by Judge Stallo in his work, "The Concepts and Theories of Modern Physics" — a book which as a piece of destructive criticism is of the highest value. Stallo himself, however, would reduce all the phenomena of nature to a mere system of relations, by discarding altogether the recognition of an Absolute, which even Spencer acknowledges to be a necessity of thought. But the human mind demands an Absolute or self-subsistent Being as the basis of all that appears; and it is the connection between the Absolute and the relative which the New-Church philosophy supplies; whilst teaching that all our knowledge is relative — the Absolute being seen in the relative by representation or correspondence. We therefore fully agree with Stallo that that which is real relatively to sensation is not absolute, but we say that the absolutely real is represented in the relatively real.

As further evidence of such hypothetic worthlessness, we may note that in the *Report of the Smithsonian Institution* for 1876, there is a very able, critical, and historical account of the various "Kinetic Theories of Gravitation," in which the solution of this greatest of all problems in physical science is maintained to be utterly impossible; the only one which according to Prof. Tait can lay the least claim to plausibility being, as Sir John Herschel said, "too grotesque for serious consideration."

It is universally admitted that before we can have a fully satisfactory science of physics, we must be acquainted with the constitution of matter, and also with the nature of force. Are these actually twain which cannot be divorced, or are they at bottom unitary under the appearance of difference? New-Church writers have indeed drawn attention to the nature of force, and its operation by influx, but as yet they have not answered the question as to the constitution of matter, or as to the mode by which force physically acts. Indeed total ignorance is confessed, so far as postulates can be furnished to meet the rigid requirements of physical investigation.

In beginning our inquiries as to the constitution of matter, we cannot do better than ask what is the nature of the minutest particles of all sensible bodies? or, in other words,

how they were created, and how maintained in existence by the creative power? This implies both inertia and the constant operation of force in all material manifestations. We have been noting the worthlessness of hypotheses put forth in order to explain that which transcends the region of the senses, and the folly of looking for causation in that which is only an effect, and indeed of all effects the lowest. Not alone by revelation, but through their inconsistency with facts in the light of common reason, the various theories concerning matter and motion stand self-condemned. Maxwell observes: "The small, hard body imagined by Lucretius, and adopted by Newton, was invented for the express purpose of accounting for the permanence of the properties of bodies." "We are forbidden," says Sir William Thomson, "by the modern theory of the conservation of energy to assume inelasticity, or anything short of perfect elasticity, of the ultimate molecules, whether of ultramundane or mundane matter."

In order to extricate science from the dilemma there is a tendency on the part of physicists to adopt the hypotheses of "vortex atoms," or of what is called the dynamical theory of matter. An "incompressible, frictionless fluid" — something inconsistent in itself and contrary to all experience — is imagined to pervade all space, and vortex movements in it are assumed to constitute the matter which becomes manifest in sensation. According to this hypothesis, matter is never perceived by the senses, but only pure motion. Besides, as Stallo remarks:

> A fluid both destitute and incapable of difference is as impossible a vehicle of real motion as pure space. . . . Again, as Maxwell has observed, the vortex-ring atoms moving in the hypothetical fluid would lack the essential attribute of matter: inertia.

The views concerning the cause of change or motion are equally chaotic. The theory most favored by physicists at the present time is, that all energy is kinetic, or that motion is alone the cause of motion — all physical changes in the universe being simply the result of the transference or interchange of motion between masses and molecules by the actual

contact of moving portions of matter. Many, however, hold that *actio in distans* is an ultimate fact, and that there is a latent energy which is not motion, but which can produce it. Some maintain that material atoms are inert, and that they are moved by force, which is something that exists in the spaces between them. Others have supposed that what we call atoms of matter are mutually penetrable "centres of force," the powers of each extending to an indefinite distance, or "throughout the whole of the solar system," as Faraday expresses it.

From Swedenborg we learn that there is a luminiferous ether, and indeed that there is another ether purer still, and as distinct from it as the light-bearing is from the air. But the like had been said before Swedenborg lived. The doctrine that sensible matter has been produced from the universal ether, is not confined to the New-Church revelation. But no light has been thrown by it upon our constantly increasing knowledge of phenomena, because men have insisted that we look alone for causes in the world of effects.

That no light can come to the human mind, save where the Fountain of Light is recognized in its production, is very evident from the darkness which envelopes the physical theories of light. The error, we see, does not lie in believing that its manifestations result from undulations propagated throughout an ethereal medium; for to this there is a basis of fact. But the error lies in supposing force immanent throughout nature, and wholly disconnected from its supernatural source. Hence complexity of phenomena produces chaotic attempts at interpretation. "The chemists," said Tyndall, in one of his lectures, "accept without hesitation the undulatory theory of light. Like you and me, they one and all believe in an ether and its light-producing waves." But Stallo observes:

> The multitude of fictitious assumptions embodied in this hypothesis, in conjunction with the failure of the consiliences by which it appeared at first to be distinguished, can hardly be looked upon otherwise than as a standing impeachment of its validity in its present form. However ready we may be to accede to the demands

of the theorist when he asks us to grant that all space is pervaded, and all sensible matter is penetrated, by an adamantine solid, exerting at each point in space an elastic force 1,148,000,000,000 times that of air at the earth's surface, and a pressure upon the square inch of 17,000,000,000,000 pounds — a solid which, at the same time, wholly eludes our senses, is utterly impalpable, and offers no appreciable resistance to the motion of ordinary bodies — we are appalled when we are told that the alleged existence of this adamantine medium, the ether, does not, after all, explain the observed irregularities in the periods of comets ; that, furthermore, not only is the supposed lumniferous ether unavailable as a medium for the origination and propagation of dilectric phenomena, so that for these a distinct, all-pervading electriferous ether must be assumed, but that it is very questionable whether the assumption of a single ethereal medium is competent to account for all the known facts in optics, and that for the adequate explanation of the phenomena of light it is "necessary to consider what we term the ether as consisting of two media, each possessed of equal and enormous self-repulsion or elasticity, and both existing in equal quantities throughout space, whose vibrations take place in perpendicular planes, the two media being mutually indifferent, neither attracting nor repelling." In this endless superfetation of ethereal media upon space and ordinary matter, there are ominous suggestions of the three kinds of ethereal substances postulated by Leibnitz and Cartesius alike, as a basis for their vortical systems.

It is thus evident that the enormous advances made by science in the present century have been only on the surface of things. By discovery and invention great strides have been made in causing the potential uses of things to become actual upon the natural plane of being. But in regard to the knowledge of causes, men are still in the darkness of Egypt, or "scientifics of the natural man," and it behooves us then "to borrow the vessels of the Egyptians," and depart "out of the house of bondage." Heretofore men have postulated supposed conditions of the hidden springs of natural appearances as "working hypotheses"; and it is for us to whom light has been given to take revealed principles, work from them scientifically, and render them more capable of dissipating the darkness that envelops those things which the world only sees in the fatuous light of sensation.

Of course hypotheses connecting nature with its Author may be advanced, which are as utterly incompetent to account for physical phenomena as those broached by the antitheist. Of this the history of thought gives full evidence, and indeed we can find this happening in Swedenborg's own case before his illumination. There is this difference, however, the affirmative principle in regard to the need of revelation makes the cancellation of error comparatively easy, and keeps the mind open for the reception of truth. The main value of Swedenborg's speculations, whether ontological, cosmological, physical, or chemical, lay in the production of those mental conditions which enabled him, who beyond other men looked to revelation for light, to be a fitting revelator to a new age of free thought. His surpassing integrity and vastness of intellectual power was conditioned throughout the preparatory period of his life for the fulfilment of his mission in his latest; and that mission was to give us to see "no man but Jesus only." Hence his dipping into all subjects known to science, and his shrewd undemonstrated guesses, some of which have been since verified and found useful; but which if he himself had demonstrated, developed, and briefly formulated them, would have narrowed the range of his receptivity of truth from the Lord. In his revealed writings may, I believe, be found all the fundamental principles requisite for the progress of the human mind; but what was peculiarly Swedenborg's own in the days of his preparation was not made thereby of any more value to mankind than the hypotheses put forth by others. He accepted the now exploded theory of a material caloric, whilst other minds before him, such as Bacon and Locke, had been prescient of the now universally accepted dynamical theory of heat. Before his day Galileo had looked upon the Milky Way as composed of innumerable stars, and Halley had discovered stellar motion. The Newtonian principle of universal gravitation is a demonstrable fact, whilst Swedenborg's magnetic grouping of the universe into systems, molecular, solar, and stellar, was but a magnificent dream. In his after life he saw that "from an ether which is universal is all gravity," and that "the ether from which comes magnet-

ism" only "makes a vortex round the planets." (L. J. 312, *Post.*) Like the scientists of his time, and indeed to our own day, he imagined he was on sure ground so long as he confined himself to geometry and mechanical laws in his investigations — a notion which he in a later day condemned. (*See* S. D. 768, 769.)

In his *Principia* Swedenborg endeavored to build up the universe out of points of pure motion. But activity without a body to move is as unthinkable as form without substance; although undoubtedly both motion and form can be considered abstractedly from the bodies which manifest them. A mathematical point is a mental fiction representative of an actual point; and if it be considered as fluent, any conceivable form may be generated by it, but the forms so generated are only representative of possible actual forms. We cannot abstract an element from its concrete embodiment, subject it to analysis, and then treat it as being in accordance with objective reality, unless we replace it in that from whence it was withdrawn. Neither can we take an actual fact, correctly trace it through possible variations, and regard it as in accordance with actual existence, if we give it a fanciful embodiment contradictory of all experience. Swedenborg erred in the former case, and physicists in the present day err in the latter, by their respective dynamical theories of substance or matter. Swedenborg's illustration of motion appearing as substance is nothing more than a figure illustrating the weakness or sluggishness of sense-perception. A circle of substance may, to all appearance, exist by the swift whirling of a ball; but an electric flash can show it to be an illusion. And if sense-perception could be quickened to the extent of perceiving what happens in an infinitesimal period of time, the world of Swedenborg's *Principia* would vanish, supposing it even possible that pure movement could impress us as substance. (*See* D. L. W. 229.) Equally delusive and more abortive are the wild efforts of Thomson and others to explain physical phenomena by mere vortical movements in a universal fluid devoid of all the known properties of matter.

Swedenborg was the chosen instrument through whom

truth was to be given to the New Church, and his progress of thought and scientific conjecture during his transition state to the period of his illumination, strikingly prefigured the world's advancement in thought from his day to the manifesting influence of the new dispensation. Thus even when his postulates were erroneous, they served as instruments in anticipating future thought and discovery. His cosmogony, doctrine of a cyclar return, position and motion of our solar system in the Milky Way, discoveries in magnetism and physiology, anticipation concerning crystallography, etc., by bridging the gap between his time and our own makes his position a unique one in the history of intellectual progress.

In alluding to all this, I am not depreciating the value of Swedenborg's speculative work, but am only endeavoring to show that whilst he was the peer upon the natural plane of even such men as Newton and Harvey, still that there was a higher element at work with him than they ever knew, and which in some cases acted counter to the merely natural, but which resulted finally in converging with it to a loftier issue. Thus whilst he was avowedly confining himself to principles of investigation by which other philosophers and men of science professed to be governed, he was ever unconsciously transcending them ; and all this without losing his grip upon the practical duties of life, as shown by his dislike to devotion to pure mathematics or inane metaphysics. Nevertheless, to revealed truth must we look alone for those fundamental postulates upon which all future science must be grounded — even the gigantic personality of Swedenborg is to be effaced in the Divine presence, which indeed was what he himself earnestly desired. This, however, need not hinder our drawing attention to his uprightness of character or intellectual power, or endeavoring to clear away doubts in regard to his sanity, only it should save us from unduly exalting that personal work which was superseded by his revelation, or to make the ability shown in the former an argument for the truth of the latter.

Philadelphia, Pa. WM. DENOVAN.

[*To be continued.*]

THE HUMAN LOVE DIVINE.*

They tell me that my God 's afire with wrath,
Because I trample on His holy laws,
And that adown Revenge's dreadful path
He rushes to defend His holy cause.
But I believe not wicked words like these ;
For well I know that by sweet Mercy's ways
He comes like birds adown the summer breeze,
Athrilled and pulsing with their happy lays.

A lamb 's the symbol of His gentleness,
And not the lion's dreaded death-wrath fierce ;
For e'en when sinful hearts feel His caress,
And souls strange arrow-agonies do pierce, —
The Lamb's dear wrath! just like the sun's before
Whose burnings shrink the eyes with sickness sore.

E'en when beneath His radiant beams of grace
I quail and quiver in sin's agony,
And flee me, hiding from His holy face
Whose raptured love I can not, dare not see ;
Forsakes He not the child He loving wrought
Within His heart's most wise and fervent deeps,
But seeks me in a Father's loving thought,
That in a tender yearning for me weeps :

As when the sun doth shine too fiercely bright
For my poor eyes' full gaze to look upon,
He turns the splendor of its dazzling light
Into a daisy smiling in the dawn ;
So He His holy yearnings earthward sends
All tempered to me in my human friends.

Sewickley, Pa. John M. Scott.

* A portion of this poem has been published in "Crandall's Book of Sonnets."

SORCERIES: DO THEY EXIST AT THE PRESENT DAY?

This inquiry has been suggested to my mind by a passage in the writings of Swedenborg in which he defines the nature of sorcery as it existed in former times among the ancients, especially in Egypt and Babylonia. Manifestations of a similar kind to those mentioned by Swedenborg as not existing in his day seem to exist at this day. A similar statement is made by Swedenborg as to bodily obsessions which he says do not exist as they did in the time of the Lord. The passage is found in H. H. 257. He says:

> There are also certain spirits called natural and corporeal spirits, who when they come to a man do not conjoin themselves with his thought like other spirits, but enter into his body and take possession of all his senses, and speak through his mouth, and act by his members — not knowing at the time but that all things belonging to the man are their own. These are the spirits that obsess man. But they have been cast into hell by the Lord, and thus altogether removed; so that there are no such obsessions at the present day.

I have been led to believe that bodily obsessions do exist at the present day; at least, that men may come under the dominion of spirits to such a degree as not only to be led by them but to become wholly subject to their power, and to lose their own power of motion or of suppressing what seems to be involuntary motion of the body. The body may become rigid or the limbs may move without control.

This seems to indicate something similar to what Swedenborg calls bodily obsessions. These manifestations, which have followed open intercourse with the spiritual world within the last forty years, seem to have been rare in Swedenborg's day. He knew perfectly well that open intercourse with the spiritual world was possible for others than himself; indeed, he says that it is dangerous to the soul to seek such intercourse, as it is often followed by the loss of freedom and rationality, but he declares in the above quoted passage that

no such obsessions existed in his day. In A. C. 1983, he says "that interior obsessions which are of the mind, are more numerous than formerly." The usual explanation given in the New Church with regard to this apparent difference between Swedenborg's teaching and what we see at the present day which seems to be what he speaks of, or a partial obsession at least, is that while evil spirits have no longer the power of obsessing the bodies of men, as they did in the time of the Lord, against their will, yet they can do so if man invites them and permits them. The practice of curing disease by means that are suggested by spirits seems to indicate that there are spirits who are connected with man through corporeal ideas and that they may even descend to obsession when man gives himself up to their influence.

This subject is kindred to that of socery and is alluded to for the purposing of showing that changes have taken place in the spiritual states of men, as to their connection and communication with the spiritual world, since Swedenborg's day—and that there are indications that more than one kind of sorcery is practised at this day. In order to make the whole subject more clear I will quote the passage from A. R. 462, in which the different kinds of sorcery are defined. For sorcery, the word enchantments is used in the Rotch edition, from which I quote:

As it is not known at this day what is meant by enchantments, it will be briefly told. Enchantments are mentioned just above in place of the eighth precept of the Decalogue, "Thou shalt not testify falsely;" for the remaining three evils which are murders, whoredoms, and thefts are there named. By testifying falsely is signified in the natural sense to act as false witness, to lie and defame; and in the spiritual sense, to confirm and persuade that falsity is truth, and that evil is good, from which it is manifest that by enchanting is signified to persuade to falsity and so to destroy truth. Enchantments were in use among the ancients and were effected in three ways. First: They kept the hearing of another, and thus his mind, continually in their words and sayings, not relaxing anything from them; and at the same time breathing and inspiring thought conjoined with affection, through the breath

in the sound of the speech, in consequence of which the hearer could not think anything of himself; and thus the falsifiers infused their falsities by force. Secondly: They infused a persuasion; which was done by keeping the mind away from every thing contrary, and holding it intent in the sole idea of the things said by them; hence the spiritual sphere of their mind dispelled the spiritual sphere of the other's mind, and suffocated it. This was the spiritual witchcraft which the magi of old used; and it was called the binding and tying of the understanding. This kind of enchantment was of the spirit or thought alone, but the former was also of the mouth or speech. Thirdly: The hearer kept his mind so fixedly on his own belief, as almost to stop his ears against hearing anything from the speaker; which was done by keeping in the breath of the mouth and sometimes by a tacit mumbling, and so by continual denial of the sentiments of his adversary. This kind of enchantment was that of those who heard others, but the two former were used by those who spoke to others. These three kinds of enchantment were among the ancients, and are still with infernal spirits; but with men in the world there is only the third kind, remaining with those who have confirmed in themselves the falsities of religion from pride in their own intelligence, for when they hear things contrary they admit them no nearer into their thought than to contact, and then emit from the interior bosom of their mind a fire as it were which consumes them — of which the other knows nothing except by the indications from the face and the tone in the answer, if the enchanter does not keep down that fire, that is, the anger of his pride, by simulation. This kind of enchantment at the present day causes truths not to be received, and with many not to be understood.

From this teaching it appears that Swedenborg intends us to know that there were no sorceries or enchantments at his day such as he describes as the first and second kind, but only of the third kind. Those of the first and second kind were practised by those who spoke to others, but those of the third by those who heard others. All of them are dangerous, but the first and second seem the most dangerous. All three however are practised by evil spirits. Now when we know that sorcery or enchantment is the blinding and obscuring the mind so that truths cannot enter, we see that every one

who endeavors to destroy the freedom of thought in others and to induce a belief in what is not true is guilty of sorcery. It may not be practised openly but through secret arts. The late attempts to revive the magical arts of India, and to induce a belief in spiritual and miraculous influences, seem to be of the same kind as those described by Swedenborg as practised by the ancients.

The unseen or occult forces are called into play by the will of some one who has the power, and people are impressed in such a way as to believe in what they would not credit if they were in a state of freedom and rationality. They are deceived by false appearances induced through the senses. The opening of freer communication with the people of India has led to a partial revival, it seems to me, of the magical arts of the ancients. By an abuse of the knowledge of the reality and nearness of the spiritual world and of correspondences, and by seeking intercourse with spirits, the evil of sorcery may again prevail. A great change has taken place since Swedenborg wrote. The interior portions of Asia and Africa are gradually being opened to Europeans and Americans. The evils and falsities which exist with the descendants of the old nations of the East are flowing forth as these people are brought into contact with those of Christian lands who are without any faith in the Lord. Without a clear and rational faith in the Lord there is no power to resist these influences, so that those who have no spiritual faith and have rejected the Word, easily come under the influence of sorcerers and pretenders of all kinds. The tricks of modern spiritists in their night seances are a species of sorcery, and although there have been found for several centuries among different races of people, especially in remote places of the earth, those who believe in and practise magical arts and have communication with departed spirits, it has remained for the present age to reproduce these arts in Christian communities among educated people. The hidden and secret influence which tends to destroy freedom of thought and to compel a belief in what is miraculous is from hell, and although the manifestations of modern times may affect the mind more

than the body, they are none the less deadly and dangerous. This whole subject should be brought out in clear light and the dangers of all modern forms of sorcery be set forth so that the innocent may be saved from them and some who have been led captive by them may be liberated.

Brookline, Mass. WILLARD H. HINKLEY.

EXTRACTS FROM LETTERS OF DR. J. J. G. WILKINSON.

INDIA.

APRIL 16, 1870.

THE event of the week to me has been the opening of the Indian's (Hindoo's) inspired mouth, and revelation through it for England, and for India. Do we not want for Christendom the opening of the rock-tomb of churches and creeds in which our Lord Christ has been buried, as much as ever it is wanted for India? Do we not await that resurrection as the highest hope of the world? the direct approach for all persons to the indwelling Christ as Friend, Confidant, Judge, Father, Inspirer? or if you will not have this for yourself, at least to God so figured as to be apprehensible and beloved?

A new era is opening for India, and under the Divine Providence of railway and telegraph, and pressure of intelligence, and circumpressure of the Great Hand of Unity, she will soon be one of the countries in the Country of the world. And then under freedom, with political liberty as her footstool, her immense theological and philosophical capacities, may give us through Christ, revelations of the Godhead such as He never could radiate through the Jewish mind. Each race methinks shows God in history, but India may especially portray God in His own human Divine indwelling place.

TIRED.

APRIL 23, 1870.

Today I am hardly up to the mark of writing. I am not well, and so very busy that all my will is needed to force me through my work. For these days, crowded with the sickness of others, and with all intervals filled with my own *malaise*, all my writing

power seems taken away, and I am, in a poor sense, one of the working classes. Routine is my blessing.

HEAVEN.

April 25, 1870.

Your thoughts, so beautiful today, so sad, and yet so deeply joyful, show me by a life that there is a spring in the spring, and that the tenderness of Heaven is ever yearning for us, to lead us on through joy, and sorrow, and joy, to the days and hours and minutes of a full appreciation of the year, as the Bride of the Word, and the Companion of Humanity.

The flowers do indeed look up in our faces, and by no unhappiness but by very happiness, protest against the devil and all his works on earth, and show us how the Lord can be serene while earth is in flames; and call forth a new earth of the innocence from which He broods, and in which He lives.

HEALTH.

May 4, 1870.

I am very tolerably well again, excepting a rheumatic neuralgia which lives upon the east wind, and which will surcease when that influence ends. At this so sickly time, let me counsel you, in your wisdom, as the guardian of your own precious powers, to hold your hand a little, and not to work at full stretch. I adopt this course myself, and decline many public meetings, and occasions which can really dispense with me; reserving myself for special duties, and for stronger days. . . .

Wherein I accept necessary circumstances, and bow to it with any grace, I do so because it is my nature; but I have terribly strong points the other way, and in them I rush on in the full dream of the will and the deed. My only countervail here is that I have prayed God to guide and hold me, and to save me as harmless as He can in the justifications of instinct, and the midnight of action. Stars, which I hope are faiths, mitigate that wilful night somewhat; but it is a great darkness of life; and in it I believe I chiefly, and sometimes best, walk.

Now I must say good-bye for this time, for my table is thick with unanswered letters.

MEN AND WOMEN.

May 11, 1870.

This week again my time is looped up to a new use. I am moved to write a letter on the medical and surgical certainties of the C. D. Acts, to Mr. Bruce, the Home Secretary, and that will consume my leisure.

Only one word! Is it not true that male man has been just as mulcted of his duty and career, as female man, in the past? He has seemed to be very busy, but chiefly, brutally busy; and she has applauded him on in his slaughters and his greeds; and shared his natural artificial splendors. His real aspirations have tumbled back dead upon him as well as hers. His deeds have been such as she must be passive to, the feats of the battle of life. But the peace of life, which passes all understanding, is coming, and the Prince of Peace; and in, and under that Peace, human nature, inspired, will be active in woman as in man; in both its united loves.

DOCTORS.

May 16, 1870.

The earthliness of the doctors, and the deadness of all classes, has one hopeful sign with it — the certainty that only passive not active resistance can come from the old cliques. Every will, every new will leaves its dint upon them, and they may, if they stand long and heavy enough, be blasted, just as rock by gun-powder, for the new ways and the railway caravans of progress to traverse for evermore.

MEDICINE.

May 28, 1870.

I am just in the throes of an address to the Home Secretary, which takes all my time and powers, and which I hope will be in time to do good. It is a painful task for me; but I am impelled to do it, and I shall be supported in it and its consequences.

This is a very urgent time, and spiritual medicine, Christly healing, is going to be born in this poor nation, after the suicide of Judas medicine, which is now taking place. There is something awful in standing so near to the opening path of the Almighty. Yet we who are allowed to see it, do see the clouds parting, and know, in trembling hearts, what is behind them.

JUNE 3, 1870.

Still I am forging the enginery of my new word to the British mind, and still receiving in satisfying measure the descending Life which is needful to sustain me in the pains of its birth.

LABOR.

JUNE 10, 1870.

My little word is finished virtually, and in less than a week I hope to send it to you for your blessing on its banner. It is terrible to me to have to write such things. Once our friend, who introduced you to me, in a prophetic vein, with closed eyes, said to me: "You will have to write again, and you will do it with power, but it will be with pain." I was surprised, because hitherto I have always written, if with labor, yet without pain.

I feel scorched by the hot winds of this time; and we must always know that what comes in small to the first men and women who are called out for a new God's day, will happen in the mass in great measures. I also look with terrible prospect at the Fire Age, which is already seen on the horizon. What a breaking of this awful dawn when all men and women are caught up into its conscious embrace. And when nothing is left of them that it can destroy.

The heart is pusillanimous, unless the Lord God stands with His peace within it.

Dickens has passed out of this phase of battle, thank Heaven, with speedy release. He takes with him a tear of all humanity, a tear of his own earned from all poverty, and all sorrow which his loving genius lightened. But we must yet battle on.

DICKENS.

JUNE 20, 1870.

I do not think Dickens should have been buried in Westminster Abbey, but in some quiet old country churchyard, where his mouldering stone should soon have left his dust to mystery, and its most real presence of souls. So he would have been a part of the *Genius Loci* of English ground, as he cannot be in that old bad house of definite dusts, Westminster Abbey. But then the aristocracy could not well do without his pinch of salt to keep their mausoleum sweet; if it may be so kept.

SOCIAL EVIL.

JUNE 25, 1870.

Early next week I shall send you copies of my pamphlet, and shall be glad of your judicious distribution of them in England and in America.

Mrs. Butler writes me that the good and true men of the working classes are those who should have them. Eighty thousand women in Italy alone, now in the lust jails of that one monarchy! Is there not a vast rescue to be done? And must not we, while praying for all personal purification, thank our Lord that he has called us to the knowledge, and the coöperation in so great a redemption of our kind. The black slaves even numerically, and still more in *status*, were not so dreadful a human hell as the men and women who are Caryatides of the European monarchal lust.

But now peace be unto you, even the peace of God, who sees the end, and is divinely treading the path of every means that leads to a glorious transformation for all.

THEOLOGY.

JULY 2, 1870.

Only an apology today, not a letter. I have been in the very straitness of moments all the morning; in the very custody and chain of need.

Is it not odd that I never think of theological differences or positions with either of you, being so surely informed by my best indicators within me, that you are doing in my dear old country a work of great and unmitigated good. That theology at present does stiffen and deaden people. It makes men want to alter their fellows' most superficial beliefs to their own pattern, where the beliefs if altered would alter nothing; it teaches men in the church's name to look away and away from the transformation of the life with its laws, and politics, and legislatures, and states.

MRS. HUME.

JULY 9, 1870.

Again I have so few words to send you; the people want my minutes so greedily that I have only seconds where I would fain give hours. After one of the most pressing weeks on my record, I am off at five to Chatham Dockyard to spend the night there,

and return tomorrow. The very thought of "Her Majesty's Dockyard" depresses me. . . .

I lived in all you said of Ipswich. It and Harwich are old Scandinavian haunts; the Sagas mention Harvik. I send you a paper by my old friend, Mary Hume Rothery. She is coming into speech. And begging you to accept this promissory note remain ———.

DOES THE WORD REQUIRE THE BAPTISM OF INFANTS?

The truths of the literal sense of the Word are the precious stones which constitute the foundation of the New Church. (T. C. R. 217.) We are also taught that in the natural sense of the Word, Divine truth is in its fulness, its sanctity, and its power, and that doctrine must be drawn from the literal sense of the Word and confirmed thereby.

It therefore seems important to find authority for the practice of infant baptism in the literal sense of the Word, because, if it can be so found and clearly presented to the rational mind, it may increase the power of the New Church with a large and influential number of Christians who deny that there is any Divine authority for the practice. To quote from some authors:

It cannot be proved by the Sacred Scripture that infant baptism was instituted by Christ, or begun by the first Christians after the apostles. (*Luther.*)

Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from apostolic institution. (*Neander.*)

However decided I may be for the baptism of infants, I must nevertheless acknowledge that the express order, "Baptize infants" is found in no part of the Gospel. (*Dr. Merle d'Aubigné — the historian of the Reformation.*)

The baptismal service is founded on Scripture; but its application to an unconscious infant is destitute of any express Scriptural

warrant. There is absolutely not a single trace of it to be found in the New Testament. . . . Dr. McNeile, Mr. Litton, we may almost add the Bishop of Canterbury, are perceiving that the practice of infant baptism is not found in Scripture. (*North British Review. — Presbyterian.*)

And it is supposed by many that the practice is unreasonable as well as unscriptural — that baptism is no gain, the want of it no loss, to infants. It is the object of this paper to show that it is both Scriptural and reasonable. And we first invite attention to the Word of the Lord upon the subject:

Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven. (MATT. xviii. 10.)

And they brought unto Him also infants, that He would touch them; but when His disciples saw it, they rebuked them. But Jesus called them and said: Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of God. (LUKE xviii. 15, 16.)

And He took a child and set Him in the midst of them; and when He had taken him in His arms, He said unto them, Whosoever shall receive one of such children in my name receiveth Me. (MARK ix. 36, 37.)

And they brought young children unto Him, that He should touch them; and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased, and said unto them: Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God. (MARK x. 13, 14.)

Go ye therefore and teach all nations baptizing them. (MATT. xxviii. 19.)

The passages of Scripture which have been given show us that the Lord gave very particular instructions concerning the real state of infants, and also concerning the manner in which they should be treated.

1. In the first place He rebuked those who made objections to their being brought to Him.

2. In the second place He commands that they be not despised, because angels are their invisible associates.

3. In the third place He declares them to be of His kingdom.

4. In the fourth place He declares that whosoever receiveth a child in His name receiveth Him.

Surely these definite instructions of the Lord have all the force of commands, and they are addressed to every Christian organization. And they place infants in just the same intimate relationship to the Lord as their believing parents. They must therefore be received in the name of the Lord so as to constitute integral portions of the same visible church.

The reception of an infant in the Lord's name is its reception into the Lord's visible church. This involves its baptism as much as reception into a house involves a passage through its door. For baptism is the reception of a person into the visible church in the name of the Lord, by ceremonial purification with water. And there is no other Scriptural mode of receiving an infant in the name of the Lord. For as the sacrament of baptism inserts the infant into the Lord's church in the name of the Lord, it follows that it is the only Scriptural mode of receiving an infant in the Lord's name, and of bringing it publicly to the Lord. Therefore the Lord's command to receive infants in His name includes the command to baptize them, as the greater includes the less. For baptism is the only Scriptural gate into the church, and thus the only Scriptural reception of an infant in the Lord's name.

The command to teach all nations, baptizing them, includes the baptism of infants; otherwise infants are not teachable. But on account of their innocent willingness to learn they are the Lord's models of excellence.

It is claimed by some that believers only are fit for baptism; that infants are incapable of belief, and therefore are to be treated as outsiders of the church and classed among unbelievers. But the Lord does not so treat them. Furthermore, He says to His followers: "Take heed that ye despise not one of these little ones." The reason He gives for this command is that they are associated with the highest angels, and that they are of His kingdom.

When the Lord says: "Suffer little children to come unto

me, and forbid them not, for of such is the kingdom of God," it is logically implied from this model society in the heavens where children are included, that the Lord's earthly kingdom must also be so constituted as to include them.

The Lord's apostles must have so understood their instructions; it seems logically impossible for it to have been otherwise. Infants are classed among believers by the Lord. All arguments of men, therefore, advocating their treatment as outsiders of the Christian Church, and their classification among unbelievers, are utterly destitute of weight. Their classification by the Lord is definite, clear, and positive, and places them among believers. As infants are not unbelievers in the Lord's estimation, they are believers. They are not against the Lord, and are therefore for Him. The Lord requires His church to receive infants in His name. This involves their baptism and reception into His church, for to baptize them in the name of the Lord is to receive them in the name of the Lord, in a reasonable as well as Scriptural manner. That system of teaching and practice which treats infants as outsiders of the Christian church, and classifies them among unbelievers, despises them, and is in direct violation of the plain precept of the Lord which says:

> Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven. (MATT. xviii. 10.)
>
> And He took a child and set him in the midst of them; and when He had taken Him in His arms, He said unto them: Whosoever receiveth one of such children in my name receiveth Me. (MARK ix. 36, 37.)

The essential of baptism is reception into the church in the Lord's name. A successful argument against infant baptism requires proof that the essential of baptism is not reception in the Lord's name. No person of understanding will attempt to furnish proof of this character.

It is a gross error to assume that the attendant outward ceremony of baptism alone, and by itself, is the essential of baptism. A true marriage is the union of souls; it is not the

declaration of a priest, but that is necessary. So the essential of baptism is introduction and reception into the Christian church in the Lord's name. It is not an outward ceremony, merely, but such ceremony is necessary, and therefore involved.

The command of the Lord: "Take heed that ye despise not one of these little ones," for they have angelic associates, and are of the kingdom of God, contains positive instructions not to classify them among unbelievers and outsiders of His church.

The command of the Lord to receive infants in His name is a command to treat them as integral parts of His visible body. The essential of their baptism is thus distinctly commanded. This essential carries with itself its proper outward form. The essential of infant baptism being thus commanded in the literal sense of the Word, the necessary outward form is involved, implied, and therefore also commanded. In the light of all the considerations and arguments which have now been set forth, infant baptism seems to be as Scriptural as that of adults.

But it is assumed by many that an unconscious infant cannot be profited by its baptism, and that therefore it is an unreasonable practice. It is not claimed that baptism confers either faith or salvation upon an adult. Nevertheless the adult being in a conscious or understanding state of mind, it is supposed there may be a profit in such case. But that baptism is no gain, the want of it no loss, to an infant. It is assumed that the infant cannot be profited by baptism because it is unconscious. The validity of this assumption may be examined by raising the following questions:

Is the reception and adoption of an infant into a new family an event of no importance to the welfare of the child because of its unconsciousness of the proceeding? Did the adoption of Moses, by the daughter of Pharaoh, while an unconscious infant affect him? Did it not affect his whole future? And was he not thereby made a member of the royal family? And did he not become an heir to all the learning of the Egyptians? Is the benefit which an infant may derive from

its adoption into a good family any the less on account of its unconsciousness of such adoption? Is the reception of an infant into the church any less important on account of its unconsciousness?

Surely these questions answer themselves. We have seen how a child may be profited by improving its earthly associates. In a corresponding manner it may derive profit from an improvement of its spiritual associates. And this is effected by receiving it in the name of the Lord into the church by baptism. New spiritual associates are brought around an infant by its baptism just as surely as they are in case of an adult. Infant baptism is, therefore, not only as Scriptural as that of adults, but also quite as reasonable; for the sacrament of baptism should not be administered, either to adults or infants, merely because the affections of the heart are pure, or because the ideas of the mind are enlightened, but in the hope that these essentials of heavenly life may be progressively attained in the future.

Mystic, Conn. JOSEPH A. LAMB.

THE MASTER'S TOUCH.

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs
A master's touch, the sculptor's chisel keen.

Great Master, touch us with thy skilful hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, thy form within us lie!

Spare not the stroke! Do with us as Thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, thou our God and Lord!

— *Horatius Bonar.*

OPEN LETTERS.

REPLY TO "A NEW-CHURCHMAN."

Editor of the New-Jerusalem Magazine: —

THE open letter of "A New-Churchman," which appears in the May number of the MAGAZINE, seems to demand a brief reply. In agreement with my suggestion, he sends you a draft of the "Open Letter to New-Church Ministers." Of it he remarks that it is, "*as far as memory serves*, word for word the same as printed in *John Swinton's Paper*, except as to the words printed in brackets." The words italicised admit the possibility that this draft may have been somewhat altered in rewriting it for publication. I doubt if I should have alluded to this possibility, however, but for the following experience. Having occasion, a short time ago, to consult some back volumes of the MAGAZINE, I chanced upon a brief notice of the paper in question. It is in the March issue for 1885, page 179. After commenting upon the periodical, the editor quotes from the letter of the person "kindly sending the paper" as follows:

> To a New-Churchman, sooner than any other, ought the truth to become manifest, that the spiritual regeneration of society, dissociated from its social regeneration, is no more possible than is the regeneration of the individual man without a persistent effort on his part to put away his evils as sins against God.

This may not be an extract from the published "Open Letter," but, presumably, it is such. If so there was a careful rewriting of the sentence of the original draft which expresses a similar sentiment. And if one sentence was rewritten why not others?

I am explicit upon this point because my reference to the matter in the "Letters to a New-Church Friend" arose from what I deemed a very distinct recollection of the language used in the "Open Letter" of "A New-Churchman." The characterization of the writer's views was based less upon the general tenor of the "Open Letter" than upon a particular passage of it. In that passage, as recalled by me, he stated his presumption that some New-Church ministers at least "had outgrown, or grown tired of, the endeavor to accomplish the regeneration of the individual man,

and were ready to direct their energies to the regeneration of men in the mass."

But notwithstanding my seeming distinct recollection of the author's language, and the possible if not probable revision of the original draft for publication, I am quite willing to accept the latter as a substantial reproduction of the letter as first published. Regarding it thus, I do not think that the language used by me fairly represents the position taken by the author therein. Therefore I very cheerfully withdraw the statement made in my incidental allusion to the "Open Letter," and express my sincere regret that I should have done an injustice, although unintentional, to its author.

As to the other points referred to by your correspondent no reply seems to be required. Upon questions which do not involve exact statements of fact our different points of view are quite likely to lead us to diverse conclusions.

Before closing, however, permit me kindly to suggest to your correspondent that I have not dealt in innuendoes, or left any thing to be read between the lines of my communications. Therefore my parenthetical allusion to the author's "personality" meant simply that he was unknown to me. As to what was "said . . . with reference to the company he had been keeping," it is enough to reply that it was not said.

Urbana, O. WILLIAM H. MAYHEW.

"A WORK" EVIDENTLY MISUNDERSTOOD.

Editor of the New-Jerusalem Magazine: —

IN the May number of *The New-Church Independent* is an article by J. M. Washburn, entitled "The City of the Skies is the New Church." In the course of his article the writer relates an interesting experience which he had some forty years ago. He was prostrated by Typhoid Fever, of such a malignant type that "two physicians said he could not live twenty-four hours." But after "certain mental preparatory processes had taken place," he says: "In an instant the deadly disease was rebuked. At the moment of rebuke these words were uttered distinctly in his ears: 'You are not going to die. I have a work for you to do.'" And in a little more than twenty years thereafter he falls in with the new revealings, and "went quite through Swedenborg's theological writings,

. . . not doubting either his claims or the general truth of his marvellous disclosures." And he then proceeds to relate what the special "work" was for which the Lord had kept him so long in this natural world; and I will let him tell it in his own words. He says:

> In studying him [Swedenborg] and "the collateral writings," "the work" the Lord kept him in the world "to do," began distinctly to dawn on his mind; and now it is so clear that the mind is left without doubt: It is to point out that the New Church is a state of soul, created by the Lord, as a new birth out of Himself — a spiritual body formed from "truths and goods which flow in from" Him, and which flow into man by an internal way, forming the church in him; and to point out that this state is alone the New Church.
>
> With all clearness, he sees that this is the "work" for which he was detained in this world, and kept from going to the glories which he saw in the other world, and he has a strong desire to do the "work." But he makes little headway. Ninety-nine hundredths of the readers of Swedenborg stand athwart the "work" to which he is called; and the large majority of other people are frightened at the name of Swedenborg. And thus is he hedged in and the "work" hindered.
>
> Yet of the truth of his mission he has no doubt, the numbers against him proving the need of the "work" to which he is called, and the vast need of the work to be done, ere the New Church can come.

Now it will strike most readers as very remarkable that the Lord should have waited forty years before making known to Mr. Washburn the precise "work" for which He had so long preserved his natural life. And what will strike them (if they have much acquaintance with Swedenborg's writings or with New-Churchmen) as still more remarkable, is the "work" itself as defined by our Texas friend. For no tolerably intelligent reader of Swedenborg can have failed to learn from his writings, "that the New Church is a state of soul created by the Lord as a new birth out of Himself," and that "truths and goods flow into man from the Lord by an internal way, forming the New Church in him." And not only is this plainly taught hundreds and hundreds of times by Swedenborg, but the means and process by which the new birth of the soul is effected are as clearly revealed and as thoroughly understood by his readers generally.

Query. — Might not the "work" referred to by the voice that Mr. Washburn so distinctly heard forty years ago, be work within his own soul, not yet entirely finished? For, to some careful and candid observers it looks as if there might be a little more of this inward work for him to do yet.

It is clear to my mind, therefore, that Mr. Washburn is alto-

gether mistaken as to the special "work" for which his natural life has been so long preserved. For the Lord does not choose or preserve any man to do a "work" which He has long before commissioned some other man to do, and has also enabled him to do a hundred times more perfectly. And it is clear also that Mr. Washburn can have but a slight acquaintance — almost none at all, I should say — with professed New-Churchmen, else he would not say, as in his recent article, that "ninety-nine hundredths of the readers of Swedenborg stand athwart the 'work' to which he is called. . . . And thus is he hedged in and the 'work' hindered" — the work which he says is "to point out that this state [that is the renewed and Christlike state of the soul] is alone the New Church." I have been pretty extensively acquainted with New-Churchmen in the United States for more than three decades, and have never known one who "stood athwart" or "hindered" any work that tended to promote the renewal of the soul after the image and likeness of the Lord Jesus Christ.

A New-Churchman.

Is the Advice of Mr. Waters Good?

Editor of the New-Jerusalem Magazine: —

In your issue for May Mr. J. R. Waters, speaking in favor of the single tax on page 303, says: "I believe that it is by the introduction of new life in this way that our societies can be rescued from the lethargy which paralyzes so many of them." But perhaps Mr. Waters does not realize that to endorse the single tax is only one of a variety of things which the ministers and societies of the New Church are asked to become interested in. In addition to the single tax there is prohibition, woman suffrage, Christian science, nationalism, theosophy, and spiritualism. In a given New-Church congregation there are persons interested in each one of these movements or reforms, and all are eager to have the minister and society favor their views, and some of them devote more reading, talk, work, and money to some of these things than they ever do to the New Church. Books, pamphlets, newspapers, and circulars are continually sent to the minister which are published in support of these opinions. Men and women call upon the minister to urge these various teachings upon his attention. They ask him to sign petitions, vote for them, attend their meetings, sit on

the platform, speak in their favor, read announcements from his pulpit, and allow them the use of the house of worship in which to promulgate their doctrines. Shall we yield to any or all of these appeals? Will the endorsement of any one of these give any new life to a New-Church Society? If we refuse to listen and support these views we are called narrow, bigoted, and cold, and it is said we have no sympathy with noble reforms, and with the poor, sick, suffering, and down-trodden. But we shall have to endure such things as kindly and patiently as we can. To try to make the New Church popular by favoring these movements will be fatal. To endorse these things will not give us more New-Church life, however little we now have, but will turn the society into a social institution or debating club. The life of a New-Church society must depend upon the interest its members take in the doctrines and worship of that church, and not in what is of human origin, or the opinions, theories, and reforms that men set in motion. In the doctrines of the New Church the Lord has taught the world what is good and true, and what is evil and false, and to these must we hold as our only hope.

A. F. Frost.

Knowledge of God's will is not had at once, cases of conscience are not settled at once, nor is the ability to overcome derived at once. The conversion is the new birth; but to be born is not to be the man complete in feature and in mind, which groweth out of knowledge, experience, discipline of youth, observation of life, and the thousand appointed steps between the almost unconscious babe and the accomplished man. Even so the new birth is but the first germ of religion in the soul, which hath to be cherished, nursed, guarded, trained, and taught by methods and means of grace as manifold as natural strength is reared by. — *Living Thoughts.*

SWEDENBORG STUDIES.

HOW MANY ESSENTIALS OF THE CHURCH?

It is remarkable, and possibly at first sight puzzling, that various statements in the doctrines make the essentials of the church four, three, two, and one; but it is interesting and profitable to note that there is nothing inexplicable in this. To bring forward a few of the passages:

There are four essentials of the church: the knowledge of God, the knowledge of the goods of charity, the knowledge of the truths of faith, and a life according to them. (*Canons, Redemption*, chap. i. 7.)

There are three essentials of the church: the acknowledgment of the Divinity of the Lord, the acknowledgment of the holiness of the Word, and the life which is called charity. (D. P. 239.)

The three most essential things of the church and heaven are the Divine of the Lord, the Word, and charity. (S. D. 6081.)

There are three universal essentials which make heaven and the church, namely, love to the Lord, charity towards the neighbor, and the obedience of faith. (A. E. 438.)

The essentials of the church are three: God, charity, and faith. (T. C. R. 712.)

The two essentials of the church — faith and love. (A. C. 4812.)

The two essentials of the church are love and wisdom, charity and faith. (D. P. 242.)

That the Word is holy and the Lord is Divine are the two essentials of the church. (D. P. 256.)

There are two essentials of religion, the acknowledgment of God and repentance. (D. P. 340.)

These two, the acknowledgment of the Lord, and a life according to the precepts of the decalogue, are the two essentials of the New Church. (A. R. 491.)

These two essentials, the one concerning the Lord and the Divine Human, the other concerning a life according to the decalogue. (A. R. 509.)

The two essentials of the New Church are that God is one in essence and person in Whom is a Divine Trinity and that this God is the Lord; and that charity and faith are one. (A. R. 537.)

In the church there are two essentials which are called charity and faith. (T. C. R. 38.)

Charity is the essential of the church. (A. C. 4899.)

The good of charity is the essential of the church. (A. C. 6587.)

Life according to knowledge is the essential of the church. (A. E. 105.)

We have given all the passages except those which speak of two essentials and which are very numerous. To look now a moment at these statements, we perceive at once that four essentials are only once spoken of, and that they are God, charity, faith, and life. These four reduce to two, however, when we note that God includes faith, and that charity includes life; for it is evident that faith is the acknowledgment of God, and that life is the acknowledgment of charity. We find here, therefore, really two principles — one as to God, the other as to man.

The three essentials are variously described as God, the Word, and charity; and the Lord, charity, and faith. There are four passages which divide equally between these points. It is seen at once that the ground is really the same here, for we know neither God nor charity except from the Word, and the Word is nothing to us unless it beget faith. Again we actually have two, God and man — God, the Lord, and the Word referring to the former, charity and faith referring to the latter.

So is it when we come to note the passages in which two essentials are spoken of. Here there is a variety of expression: faith and love, love and wisdom, the Lord and the Word, God and repentance, the Lord and the life according to the decalogue, charity and faith, and perhaps others. But here again they reduce to two, concerning God and man in some cases, and in others where charity and faith are spoken of, or love and wisdom, the part regarding man seems to be put as essential, but not of course ignoring what regards the

Lord. The two essentials — the two witnesses of Rev. xi. — are described by the two great commandments, and hence it is that though the doctrines sometimes speak of other essentials, these two are found to contain the rest.

And this leads us to see why only one essential is sometimes spoken of — charity, or a life according to truth. It is precisely as with the Golden Rule which is said to be "the law and the prophets." Other expressions might be brought in here, as when D. P. 265 says that "to shun evils as sins is the Christian religion itself," but they would all come to the same result. There is as regards man this one essential, but as regards God and man there are two, to which the Word may be added as a third, but it is really included in the two. The symmetry of the statements thus fully appears.

"COCK-CROWING."

The article in "Swedenborg Studies," June, 1890, does not well give the facts of the case. In Dr. Tafel's edition of "Apocalypse Explained," he does indeed change *gallinaceum* to *gallicinium* without note; but in that work he gives no notes of any changes.

In Tafel's edition of "Arcana Cœlestia," he suffered *gallinaceum* to stand without note, and this repeatedly. (*See* A. C. 10134.)

In his *Continuatio de Ultimo Judicio*, likewise (*see* n. 13), Tafel left *gallinaceo* unchanged, and without note. It did not seem to me courteous to go contrary to the critical choice of such an editor without a note.

The article seems to imply, though it does not assert, that Tafel substituted the word *gallicinium*, without note, in the work *De Ultimo Judicio*. Did Tafel reprint this work? I think not.

My longest note on the subject may be found in the Latin reprint of "Apocalypse Explained," page 12, note 1. I see another in the "Coronis," page 19, note 3. There are several others.

Bridgewater, Mass. S. H. Worcester.

LATIN-ENGLISH EDITION.

THE second volume of the magnificent Latin-English edition of the "Apocalypse Explained" is at hand, containing the explanation of chapters three and four, the Latin and English facing each other, and so perfectly balanced that at the end of the chapters the closing lines are opposite. We feel it to be a great honor to our people that they, while still so few, have produced so superb and monumental an edition, and we hope that the Printing and Publishing Society will not fail to receive pecuniary support in its undertaking.

MISTAKE IN TRANSLATING LUKE XVI. 8.

IN this passage we read that "the Lord commended the unjust steward." The revision says: "His lord commended," etc. In quoting the passage in D. P. 250, the only instance which we know, Swedenborg wrote for lord or master (representing the Greek *kurios* with a small letter) the word *Dominus*, using a capital as he used one with many nouns, according to the custom of his day. Of course the lord of the steward was meant.

But our translators have made this somewhat difficult parable much more difficult by saying that "the Lord commended the unjust steward," when He did nothing of the kind. It was the master, as shrewd as the steward, and given to like practices with his superior, who commended the craft and prudence of his unfaithful steward.

By all means use sometimes to be alone;
Salute thyself: see what thy soul doth wear.
Dare to look in thy chest,—for 'tis thine own,—
And tumble up and down what thou findest there.

—*George Herbert.*

BOOK NOTICES.

HARVARD GRADUATES WHOM I HAVE KNOWN. By A. P. PEABODY, D. D., LL.D. Boston: Houghton, Mifflin, & Co. 1890. pp. 252. $1.25.

THESE sketches by the venerable man who was long the preacher of Harvard University, and who is still vigorous in mind and body, tell the stories of some twenty men of notable mental power and sterling worth. Dr. Peabody is a eulogist, yet a critic. Among those described are not a few who beginning in poverty worked their way to a noble position. From what is said of Rev. Dr. William Jenks, we quote a paragraph which our readers will appreciate:

> Dr. Jenks has with the New Church the merit of establishing its first society in Maine. How early he became conversant with the writings of Swedenborg, I do not know. It was certainly before his invitation to Portsmouth [about 1812]; for my friends used to speak of his sermons and devotional services at that time not only as preëminently spiritual, but as suggestive of that close communion with things unseen and supernal which ought not to be, but certainly is, peculiarly characteristic of those under the influence of the Swedish seer. In 1812, he lent some of Swedenborg's treatises to certain of the most intelligent and devout members of his church, who probably, as long as he remained with them, were satisfied with his ministry; but when he left them, in 1818, without withdrawing from the church they formed an association which met once a week, to read together the "Heaven and Hell," and such other of Swedenborg's works as came into their hands. Dr. Jenks's successor was an inexorable Calvinist, and he instituted a vigorous and bitter persecution of these persons, from the pulpit and through the press, with gross misrepresentations of the New-Church beliefs. They were thus driven, in self-defence, to establish their own separate worship, and to organize a society for its maintenance; while they were in due form excommunicated from the church which could ill afford to lose them, and which seemed rather to perform an act of self-excommunication in repudiating men and women of such surpassing purity, excellence, and beneficent influence.

MARION GRAHAM. By META LANDER. Boston: Lee & Shepard. 1890. pp. 486. $1.50.

THIS is a much revised edition of a story published some years ago by Mrs. M. W. Lawrence, who is well known to some of our people as a lady full of the spirit of reform and especially earnest

in her opposition to the tobacco habit. She writes here on the difficult subject of a true love disappointed for good. If this be a contradiction in terms, then the book is unsuccessful; if such a thing be possible, the book is justified. Miss Graham is a noble girl every way; Maurice Veriton is a moral and intellectual man, but a skeptic. They walk and talk together till they are really one in spirit, and then he goes away a misanthrope, only to find out that he must tell Marion the truth, which he does and learns that she cannot take him for a husband while he denies God. This leads to long letters and much discussion in which she has the best of it. But he keeps away, and she undergoes misfortune and persecution till she finds a true friend in a clergyman. At last in Palestine Maurice is converted and returns with a new zeal for humanity, but supposes her to be pledged to the clergyman. So they are both in distress till Marion comes to believe Maurice indifferent and weds the clergyman, and then finds out that she has made a mistake, and misery follows till at length she does come to love her husband, and Maurice goes off as a missionary. It looks hard to us, but no one can fail to be interested in the story. The theological discussions are earnest but wholly in favor of reasonable views. All the characters except one are agreeable friends.

New Views of Heaven. Six Lectures by Rev. R. R. Rodgers. London: James Speirs. 1890. pp. 151.

In this pretty little volume are six timely lectures by the pastor of the society in Birmingham, England, on the subjects of "Other-Worldliness," "Angels," "Nature of Heaven," "Work of Angels," "Marriage," and "Regeneration," these subjects being put into the form of a sequence of thought about heaven. He is clear, candid, and convincing; but when he says that Swedenborg "has spoken only to the student," we are inclined to remind him of the "unlearned reader," who is apt to be the most intelligent one. The book is appropriately dedicated to the memory of Isaac A. Best, who lately entered into the other life after a long and useful membership at Birmingham. One extract we must give as a specimen of Mr. Rodgers's directness of speech:

> The word mystery is a road to nowhere. And in the New Church we believe that as a doctrine reverently but injuriously taught by theologians, and reverently but hurtfully entertained by the people, the method of settling religious difficulties by the plea of "mystery" is played out; we believe that the Christian world is want-

ing light, and that God through human instrumentality has given all the knowledge which can be reasonably required, in relation to the origin and nature of the angels.

THE HAMMER: A STORY OF MACCABEAN TIMES. By A. J. CHURCH and R. SEELEY. New York: G. P. Putnam's Sons. 1890. pp. 372. $1.25.

MR. CHURCH is at home in this kind of historic narrative. He has chosen here to portray the period of Jewish history when the empire of Alexander had broken up, and when Palestine was in the hands of the tyrant Antiochus Epiphanes who sought to Hellenize the land and people by introducing pagan worship and other profanations. Though some Jews yielded at once others resisted, and, as Antiochus grew more cruel in his measures, the revolt led by the Maccabean family took place, with its desperate and for a time successful contest against great odds. It was a gloomy period and the story must be sad, but we have noble Jewish character perfectly described, and receive so vivid an impression of the age as to lead to the highest commendation of this story. We trust that it will be followed by others.

THE MISTRESS OF BEECH KNOLL. By CLARA LOUISE BURNHAM. Boston: Houghton, Mifflin, & Co. 1890. pp. 413. $1.25.

MRS. BURNHAM is certainly taking a place in the front rank of novelists. In the spirit of reverence for righteousness which pervades all her writing, she well represents her relation to our people. There is not a weak nor an uninteresting character in this volume. The minister, the powerful woman, the patient woman, the forcible woman, the pure and bright young woman, the selfish woman, the genuine young man, the strong older man, all move in the circle of a little New-England village in spring, and we go in and out with them as if we lived there and had always known them. If the women seem to a New-England critic to be not much troubled with reserve, he cannot say that they are not transparently truthful in speaking their minds.

MIDNIGHT TALKS AT THE CLUB. By AMOS K. FISKE. New York: Fords, Howard, & Hulbert. 1890. pp. 298. $1.25.

MR. FISKE has skilfully said in this well printed book what he has to say as an agnostic about theological subjects. Under the guise of a little club which met each Saturday night to smoke and

talk, he gives us the characters of a cool-headed disciple of natural religion, a rough unbeliever, and a sincere churchman, who is at first much shocked, but later comes to like the cold but firm views as to practical life held by the learned leader of the party. The mistake here is not with the sound though meagre positive conclusion as to right living, but with the negations of which the book is full, and which assail the Bible and other spiritual possessions, on account of a misunderstanding of the contents of the former and of the practical value of the latter. On matters less spiritual Mr. Fiske is sometimes very clear. Messrs. Damrell & Upham have the book in Boston.

The Secret of the Bible. By Rev. John Doughty. San Francisco: New-Church Pacific Publishing Co. 1890. pp. 281.

Mr. Doughty has made an excellent book, one which might be most usefully distributed far and wide. His aim is to set forth "the Divine Law whereby the Scripture was written and which stamps it as the genuine Word of God." There are thirteen chapters beginning with a review of the "infidel position" and going on through the nature of parable, the harmony of spirit with letter, correspondence, the Temple, and so on. He seems to us to have a gift in patient, thorough work in such lines.

Directory of Writers. By W. M. Griswold. Bangor, Me. 1890. pp. 59. $1.00.

Mr. Griswold, who is famous for his Q. P. indexes, has here given us one of authors with very ingenious devices of type and much information.

The German Synod of the New Church has brought out a tract of forty-three pages entitled *The Doctrines of the New Church*. The tract is written by the Rev. Messrs. A. J. Bartels and J. C. Menschner. Our readers will probably remember that an attack was made upon Swedenborg, a short time ago, by John Holdemann, a Mennonite. It is in response to this that the tract has been published. At the office of the *Bote der Neuen Kirche* there have also been published four other tracts in the German language, the first by the Rev. J. C. Menschner, entitled *The Relation of the Lord to His Church*; the other three on the *Miracle of the Swimming Axe-head*, on *Prayer*, on *God as the Sun above the Heaven*, are written by the Rev. Adolph Roeder.

THE NEW CHURCH.

THE FIELD OF THIS MAGAZINE.

An esteemed subscriber lately expressed the opinion that a certain article which appeared in our pages ought to have been excluded on the ground of its divergence from the well understood lines which the New Church as an organization has adopted. Another subscriber lately informed us that we ought to procure such changes to be made in articles which are offered as will make them unobjectionable.

We feel like telling in response to these suggestions what is our custom in this respect. In the first place the writers for our periodicals are as a rule not our most mature men. If one should take the list of ministers, and compare the indexes of the periodicals, he would find that most of our ministers confine their contributions to reports of work which appear in the news column, and that some of them do not even do this. Of the laymen the older class may be said to write nothing. They read critically, but remain silent. To a large degree the periodicals present the thoughts of the younger men among the clergy and laity, and it is hopeful that it is so. If we mistake not, the indifference to the periodical press which we have always to regret, so far as our older men are concerned, does not and will not characterize the next generation. They do not limit their work to their own pulpits or to mere critical reading of what others write.

Of the articles received, many require careful reading for the sake of supplying what rapid writers have omitted in punctuation, and other small but essential matters. All are carefully read, and passages are often noted which need revision. If the article is clearly likely to do harm by obscuring rather than by expressing the truth of the Holy Word, it is returned with reasons stated. If some changes seem to be necessary, the writer is advised to make them. This is done frequently and is carried as far as the editor feels that he has a right to go without compelling any one. He endeavors to do as he would ask to have done by another in his own case.

The result is, we think, a free field of discussion, such as lies wholly within the limits of the Holy Word as seen in its genuine meaning. No one is made to say what he does not mean, or what he would not have said if it had occurred to him when writing. If he changes his article at all at our suggestion it is done freely and for the sake of greater clearness and accuracy.

Such a field of discussion seems to us essential to our progress. By expressing freely the convictions of our more thoughtful writers we open the way for the true solutions of the problems which continually arise. If an article appears to any one to be of a one-sided character, it is his or her duty at once to write an article of a corrective nature. There is a personal, verbal mode of controversy which is depressing and unprofitable, but the broader, freer discussion is always in place and is always necessary.

If the MAGAZINE of old days be consulted, it will be found that it was always discussing subjects of importance, perhaps with more positiveness than now, but it had and could have no other field than that of open, frank comparison of views in all matters not of direct revelation.

A WISE YOUNG MINISTER.

THE question of ministerial support is a very serious one which is not to be answered by sweeping statements that one should accept whatever is offered him by any society or that he should set his demand for salary at any fixed sum without regard to circumstances. The best way to do seems to be to go to work, and to do in the work of the ministry all that one can find time and strength to do, and to use carefully what is received, accepting it gratefully if it appears to be all that can be afforded by the people. No minister need feel constrained from telling his people what he thinks to be his due, but he will do well to be as patient as possible under the difficulties which may attend his first work in a new field where the pecuniary resources are small.

We lately heard with much pleasure of the case of a young man who grew up without thoughts of the ministry, but on receiving the doctrines of the New Church was moved to preach them. He was already married, but both he and his wife were ready to take what came to them if only they could be useful ultimately. He passed through the Theological School with credit, and then accepted the first position which was offered him with a salary of

only five hundred dollars. Entering upon his work with energy, he saw it prosper through the exertions of all, to which he contributed two Sunday services and such week-night meetings in his place and in others as could be arranged for.

The result was so commendatory of his energy and ability that at the end of the first year he received and accepted a call to another place which presented a larger field and salary. Had he declined his first opportunity, as some would have done, he might have remained unemployed or might even have felt justified in abandoning the ministry. His course seems to us to indicate the wise way of taking up the work.

THEOLOGICAL STUDENTS.

THE fact that so few students for our ministry come from the cities and the larger societies has often been noted with regret. But we have been struck with the fact that the larger bodies with their many city churches, having hundreds of members, are in the same case. Near Boston is a Baptist school of theology of long standing and considerable fame. It graduated this year fifteen students who represent respectively, Nova Scocia, three; inland towns in Maine, New Hampshire, and Connecticut, four; a small place in New Jersey, one; a similar place in Florida, one; from Boston, one — a German; from lesser places in Massachusetts, four; from a town in Rhode Island, one. There was not a representative of the largest churches. This leads us to think that, under Providence, better men for the ministry are found in the country than in the city.

A NOTABLE DISCUSSION.

IN *The Atonement*, a neat pamphlet of twenty pages, we find a discussion between Rev. Milton Mahin, D. D., of the Methodists, and our Mr. Grant, both of Richmond, Ind. A brief paragraph which Mr. Grant printed in *The Palladium*, of that city, as to Lyman Abbott's views, brought out a remonstrance from Dr. Mahin, more forcible than careful. Mr. Grant replied, and then the matter went on till five letters on each side were printed. Mr. Grant had much the best of it, both because Dr. Mahin defended the view of mere legal substitution, and because he was much less acute than Mr. Grant. An editorial paragraph shows which way the public opinion went, namely, in Mr. Grant's favor. The spirit

of the controversy is excellent because, though Dr. Mahin is hasty in some expressions, he evidently means to be fair. It is a case of the old year against the new. Ten cents mailed to Rev. H. H. Grant, Richmond, Ind., will procure a copy, and every one will enjoy it.

OUR ORTHODOXY.

Rev. G. H. Dole, of Grand Rapids, Mich., was called in question through a newspaper by a critic to whom he was glad to reply in an equally public manner. We give a specimen of his response:

Whether or not the New Church is "orthodox," depends on the definition given to the word. If "orthodoxy" is used in the sense that it means a belief that the Word is true in spots or inspired like poetry; a belief in several Gods, or Gods without body, passions, or parts; or a belief in the vicarious atonement, salvation by faith alone, the resurrection of the body, angels of a separate order of creation, the worship of saints, a personal devil, a literal hell-fire, the damnation of heathen and infants, and that the Lord does not want man to have specific knowledges of Himself, the soul, the spiritual world, or life after death, and that man can't, the New Church once and forever absolutely and thoroughly repudiates "orthodoxy," and rejects it as the venom of a serpent that benumbs and blinds the unfortunate victim with pain, and swallows him unaware. But if "orthodoxy" means an intellectual perception of the plenary inspiration of the Scriptures as the Word of God, and a belief thence; a belief in the Divinity of the Lord Jesus, because "in Him dwelleth all the fulness of the Godhead bodily"; and that salvation is by a life according to the precepts of the decalogue, the New Church is "orthodox."

A FRENCH PERIODICAL.

Mr. C. A. Nussbaum who has lately been residing in America, but who represents our brethren in Paris, has issued a circular asking for aid in establishing a periodical to be issued monthly and to be used as a disseminator of the faith among French-speaking people everywhere. The use which such a publication would perform is evident, and we hope that the needed means will be forthcoming. Subscriptions, which will not be called for unless the sum needed for the first year, about $800, is raised, may be sent to Rev. A. Roeder, Vineland, N. J. We wish the undertaking that success which it deserves in view of the efforts which "the noble French nation" has made for human welfare and for liberty in thought and life.

THE RELIGIOUS WORLD.

PRESBYTERIAN REVISION.

THE demand for revision of the Westminster Confession having been made by an unexpectedly larger number of presbyteries, the question now arises, What changes shall be made? The *New-York Independent* has printed some frank words from leading men. Dr. C. L. Thompson, once moderator of the General Assembly, said: "I am gratified with the result. It is beyond all question that our Confession needs some revising. We do not believe that the Westminster Divines have said the last words in theology." Prof. Briggs, of Union Theological Seminary, said:

The church has reached a consensus on five doctrines, that must in some way be removed from the Confession. These are: 1. Reprobation; 2. The damnation of infants; 3. The universal damnation of the heathen; 4. The statement that Roman Catholics are idolaters; 5. The statement that the Pope is Antichrist. The anti-revisionists, in their defence of the Confession at these points, and their insistence that these are necessary to the system, have incautiously put themselves in the position of making these the five points of an anti-revision Calvinism. These five points have been so pressed upon the Christian public in the course of the debates, that the church must either father them as essential doctrines, or they must be definitely repudiated. The dilemma cannot any longer be avoided. There are many other things that will have to be removed from the Confession so soon as they are forced upon the attention of the church, and we may as well make up our minds that this is sure to come. Back of the present first line of the revision army another line is advancing that will demand a still greater revision, and they will get it, so sure as the work of revision by amendment begins.

Dr. W. A. Bartlett, of Washington, said:

The Middle Ages cannot swallow the nineteenth century. They are not large enough. Neither a prayer nor a cartridge can be fired twice. A prayer is neither rhetoric nor elocution. The plagiarism of a speech or a prayer is only to be excused because the plagiarist is unable to make one of his own. The reciting of a liturgy is a solemn proclamation that prayer is a lost art; that in old times people knew how to pray. Uninspired prayer of the ancients is just as valuable as their science and geography and history. Praying is the one preparation to understand others' prayers. I trust the water will boil until the Presbyterian Church will have a consensus on its theology and worship.

And Rev. L. C. Baker, in his "Words of Reconciliation," says:

Whatever may be the outcome of the present agitation in the Presbyterian Church, it will certainly have one good effect. It has revived the spirit of honest dealing with these great verities of the Christian faith. When we ventured, five years ago, to state in the overture submitted on this subject, that action was needed in order that the ministry of the Presbyterian Church might place themselves in an honest attitude before God and man, inasmuch as they were now required to submit to statements in the Confession which they had ceased to believe and which they could not honestly preach, we were assailed as a traducer of the brethren. And yet what do we now witness? No sooner does the General Assembly itself raise the question as to how far the church is satisfied with her standards, than we find a large majority of the Presbyteries voting for their revision, and leading men all over the church severely criticising some of their most important statements.

We are glad to believe that the era of blind adherence to tradition and intolerant suppression of the liberty of the Spirit in the Presbyterian Church has forever passed away. The men who are now being stirred with a new sense of their responsibility to be true to their convictions before God and man will not easily bend their necks again to the yoke.

THE FAULTS OF THE CHURCH.

Dr. Rainsford, of St. George's Protestant Episcopal Church, New York, was certainly frank when he said in *The Independent:*

There is something, to my mind, downrightly scandalous in the Church of the Living God, the pillar and stay of the truth, presenting to the public the spectacle it does in New York today, moving up town as fast as her members grow rich, and leaving, as she moves, vast spaces in ignorance and vice, churchless, Christless, and, worst of all, all this done to the sound of ecclesiastical hosannas. How has she excused to herself this movement? Her single excuse has been, that as with the bulk of her forces she moves off the field, she leaves the sorry outpost of the mission chapel to hold her lines. Now the mission chapel is a wretched compromise for the church. The chapel is only half a church. At present, the chapel is little more than the weaker half of the preaching, singing, pew-renting establishment up town. All it pretends or tries to do is to establish a small church where once there stood a big one; support a second-class preacher, where the very best preaching is above all things needed; and a comparatively poor and mean edifice, just where poverty and meanness need to be uplifted and enlightened by all that Christianity can offer of what is rich, generous, beautiful, and strong. It is hard to have patience with the smug Philistinism that spends hundreds of thousands of dollars on its costly preaching-house closed all the week, that fills its windows with beautiful glass, and crowds its floors with luxurious sittings, while from its membership and revenues it scarcely draws funds or workers enough to support the cramped religious charity established down town.

It is a policy well meaning — a policy that has been supported with munificent liberality by a few — but I hold it is a fatal policy, and one that has proved itself unwise, impractical, inadequate, and ill-adapted. It is poor economy — it is a hand-to-mouth policy. It has failed and must fail. It is responsible for the spectacle so often afforded to us that we have failed to notice the tragedy of it — the pitable death-struggle of a dying church! It is the story of increasing oppor-

tunities and diminishing powers of meeting them, of a brave front presented to an overwhelming foe by a broken and weakened rear-guard. The mission-chapel feature of our modern Christianity is failure from beginning to end, and failure in spite of the most heroic efforts and self-denying labors of multitudes of earnest Christian folk, who have been left without the support that was their due.

BIBLICAL JESTING.

WE have seen within a few years so many condemnations of Biblical jesting, that we are surprised to see the *Christian Register* (Unitarian) reporting with appreciation a very bad case of this irreverence :

It is thought by some that Unitarians in the East neglect their Bibles. There is good evidence, however, that they read them on the Pacific Coast. At the recent complimentary dinner given to Unitarian and Universalist clergymen by California laymen in San Francisco, the programme was punctuated at frequent intervals with appropriate Scripture texts, all of which were apt and pleasing, and served to promote good feeling without irreverence. Thus the first page was headed with the text : " Behold there came wise men from the East," and at the bottom of the page, " And they sat down to eat bread." On the second page immediately preceding the " Bill of Fare " was the suggestive question from LEVITICUS, " What shall we eat ? " Under the " soup," a text from 2 KINGS, " Set on the great pot and seethe pottage for the sons of the prophets." The fish was appropriately introduced by a quotation from Jonah, " A great fish." But so far from its being a whale it seems that it was " broiled salmon," which makes the miraculous experience of Jonah more difficult to believe than ever.

THE WASTE OF PREACHING.

A VERY intelligent article on this subject, from one of the editors of the *Andover Review*, alludes to one among other causes of failure in preaching and has this to say :

We know not how much preaching runs to waste for failure of the man to follow up the preacher. One of the most serious questions which a preacher can ask himself is this : What am I doing when I am not preaching ? Where are my thoughts, my plans, my inspiration, desires, and longings ? Towards what ends am I pushing out with the constant energies of my nature ? Preaching is not an end, but it is very easy to make it an end. Most preachers do make it a cheap end, in that they make it the climax of their energy and thought and spiritual purpose. The strong tides of their spiritual being do not underrun their preaching out with it into the great life toward which it points. Dr. Pentecost has told this of himself : As he was preaching at one time in the presence of Dr. Bonar, enjoying, as a man will, the luxury of proclaiming the Gospel, Dr. Bonar came to him at the conclusion, touched him on the shoulder, and said : " You love to preach, — don't you ? " " Yes ; I do." " Do you love men to whom you preach ? " That was a much deeper question, and it is worth every man's asking of himself, when he finds himself more in love with the truth, or with the proclamation of it, than with men to whom and for whom the truth has been revealed. There is a love of men which the

sermon cannot satisfy, and the right to preach to men carries with it other rights in their behalf. Preaching is simply the acknowledged sign, the warrant of what Bushnell calls "the property right we have in souls." The man, therefore, as he follows after the preacher, is not a spiritual impertinence. He may, of course, make himself such; but not if he act wisely, tenderly, and, above all things, manfully. It is the habit of some preachers to follow the sermon with the personal letter, others with timely conversation, others with the opportunity of the after-meeting. In some cases these personal methods may not be necessary. Preaching may be so quickening as to create of itself an office practice for the preacher. Those who have listened to his words may be so awakened and stimulated that they will come to him to ask him for further help in the life of the soul.

NEW THINGS IN THE NEW AGE.

As our people sometimes wish to enumerate some of the inventions of the last century we give a list taken from the *London Times*, which however, goes back for its facts only fifty years:

Those of us not yet fifty years of age have probably lived in the most important and intellectually progressive period of human history. Within this half century the following inventions and discoveries have either been placed before the world or elaborated: Ocean steamships, railways, tramways, telegraph lines, ocean cables, telephone, phonograph, photography and a score of new methods of picture-making, aniline colors, kerosene oil, electric lights, steam fire-engines, chemical fire-extinguishers, anæsthetics and painless surgery, gun-cotton, nitro-glycerine, dynamite and a host of other explosives, aluminum, magnesium, and other new metals, electro-plating, spectrum analysis and the spectroscope, audiphone, pneumatic tubes, electric motors, electric railways, electric bells, typewriters, cheap postal system, steam-heating, steam and hydraulic elevators, vestibule cars, cantilever bridges. All positive knowledge of the physical constitution of planetary and stellar worlds has also been attained within this period.

PEDIGREE EXTRAORDINARY.

In a book recently issued by Rev. William Dudley Powers, Episcopalian, he goes so far in the way of romance as to give the following account of his ecclesiastical descent. He calls on his imagination for his facts, as Sheridan said of his Parliament adversary:

I was ordained by the Right Rev. Thomas Underwood Dudley, Bishop of Kentucky. He was consecrated by Benjamin Bosworth Smith, in 1875; who was consecrated by William White, 1832; who was consecrated by John Moore, 1787; who was consecrated by Cornwallis, 1783; who was the tenth from Gilbert Shelden, 1663; who was the seventh from Matthew Parker, 1559; who was the tenth from Thomas Arundel, 1399; who was the twentieth from Deodatus, 654; who was the twentieth from Herenius, 350; who was the twentieth from Symmachus, 168; who was the nineteenth from Simeon, 65; who was consecrated by the Apostle St. James.